THE
True and Readie W[illegible]
To Learne the
LATINE TONGUE.

Attested by Three Excellently Learned and Approved Authours of Three Nations:

Viz. { *Eilhardus Lubinus*, a German,
Mr *Richard Carew*, of *Anthony* in *Cornwall*;
The French Lord of *Sa[illegible]*.

Presented to the Vnpartiall, both Publick and Private Considerations of those that seek the Advancement of *LEARNING* in these *NATIONS*.

By Samuel Hartlib, *Esq.*

LONDON
Printed by *R.* and *W. Leybourn* for the Common-wealth of *Learning*, MDCLIV.

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TO
The Right Honourable, *FRANCIS ROUS*, Esquire:
SPEAKER of the PARLIAMENT Of the *Common-Wealth* of ENGLAND.

Mr. SPEAKER,

ALthough the Designes of this Age do tend, as I am verily perswaded, to a thorough Reformation; yet hitherto we cannot see much more then the Overthrow and Deformation of former Establishments; partly, because there is much rubbish to be removed; partly, because it is not

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possible to build a new House where an old one is standing, till the old one be pulled down. Yet no wise man will lay his old habitation waste, till he know what to erect instead thereof: Hence it is, that a New Model is commonly first prepared before the old one be removed. I know not how far this Course hath been taken by others, but in the Sphere wherein I have walked, my Aime hath been rather to take away the Difficulties then to lay them open, rather to suggest a Remedie then to discourse of the Disease: for there is no end of Complaints on all hands, seeing each Party doth lay open the others faults, and few or none tell us, how they ought to be mended. For indeed it is easier to see a mote or a web in another mans eye, then to take it out, and most men think themselves justified, when they have condemned others, whose way is different from that which they have Chosen. And although this seems to be in all other matters the Ordinary Practice; yet in the Wayes of Education, and the Reformation of Schools (the deepest foundation of all other good Settlement both in Church and Common-wealth) it hath not been followed hitherto. But my honoured Friend Mr. *John Amos Comenius*, and some other Fellow-labourers and Correspondents in this Work with my self, have studied to make as little Alteration

as

as could be, seeking onely the best Advantages which upon the Ordinary Foundations of School-teaching could be introduced: and in this Endeavour for a great many years we have Continued, and many wayes attempts have been made to facilitate the Course of Universall Learning, and especially the teaching of Learned Tongues, and to abridge the time which is spent, and to ease the toil which is taken therein: but when all is done, we finde after long experience, that it will be impossible to raise a Firme and Commodious Building upon the Old Foundation; for which Cause I must needs shew now the weaknesse and defaults thereof. And because it is no small difficultie and hazard to venture upon the contradicting of a Custome so Universally received, as is the Grammatical Tyranny of teaching Tongues; Therefore I am willing to make an Appeal, and seek out an Eminent Patron for this bold Attempt, not doubting that Your Impartiall Judgement, not wedded to things, because they are Customary and received, will look into this thing with a more single eye, to discern the truth of that which is offered, then others can do, that are either so fat engaged unto the Road-way, that they will not think of any better

Course

Course to be taken; or suspect all New Designes as light Projects of unsetled braines: but I hope Your Solid Judgement and large Experience of my constant behaviour will absolve me from the guilt of Levity, in prosecuting all the Wayes whereby Learning may be advanced. Seeing it hath been a great part of my Study above these twenty years; nor have I been alone in this Work, but many others of great Worth and Abilities, have been obliged to contribute their help unto me. Nor is it the Scope of this Treatise (wherein others speak more then I) so much to overthrow what is in use, as to introduce a Better, Easier, and Readier Way of Teaching: But how to Introduce the Way which is here intimated into the Publique Schools of this Common-wealth, will be a matter of further deliberation then is fit for me now to enter upon; it may be hoped, that the Honourable Committee for the Advancement of Learning, will be inclined to reflect upon this matter, and consider the feasablenesse thereof: and haply something as a Proposall in this Kinde may be offered unto them, wherein Your Grave Recommendation to set their thoughts a working may have a special influence in due time; Therefore, lest I

might

might seem at this time troublesome more then is needful, I shall take my leave, and humbly subscribe my self ver,

Your Honours

most devoted and

obliged Servant,

Samuel Hartlib.

L. *Verul* in his Book of the Advancement of Learning.

ALL those things are to be held possible and performable, which may be accomplisht by some Persons, though not by every one; and which may be done by the united labours of many, though not by any one apart; and which may be finisht by the Publique Care and Charge, though not by the Ability and Industry of Particular Persons.

THE True and Ready Way to learn the Latine Tongue, expressed in an *Epistolary Discourse* of *Eilhardus Lubinus*, before his New Edition of the *New* TESTAMENT.

To

The most Illustrious and High Prince, and Lord PHILIP, *Duke of the* Stetinenses, Pomerans, Cassubians, *and* Vandals: *Prince of* Rugia: *Earl of* Gutzcow: *Lord of* Lowenburg, *and* Butow; *My very Good* LORD; *Grace and peace in* CHRIST JESUS.

I Shall endeavour, most Illustrious Prince, and my singular good Lord, to perform that in this my Preliminarie Epistle, prefixed to this New Edition of the New Testament, which I promised a great while ago, in matter of my Judgement or Advice, such as it is; touching a certain Ready and Short Way and Course, whereby the younger sort may seeme to be in a possibility of being brought to the Latine Tongue, without either great labour or long time. Any honest man knowes he is bound to make good to every private person, though never

so

so mean, those things which he hath undertook? how much more may I conceive my self obliged to such a Prince? whom, even for his excellent Vertue and rare Learning to such a Poetrie, all the learned Common-wealth, throughout the whole Christian World, do admire and reverence. And seeing I am not ignorant of what I promised your Highnesse, and how free I have been in my promises; there requires, it should seem, nothing else for me, but either to perform my promises, and indeed to perform them so, as may prove satisfactory to my promising, and your Highnesse's expectation; or to run the hazard of that thing with your Highnesse, which is to every good and virtuous man most precious. For since it would be very heavie to me to incur with any other the brand of vanity, or at least of rashnesse; how much heavier would it be to me to undergo the suspition of that fault with your Highnesse? And to whose most sound judgement bred, increased, and confirmed in the midst of Humane Arts and Learning, I attribute so much; that while I here publickly expose this Counsell of mine, concerning the matter propounded, to so many judgements of Learned men, which I easily foresee will not be alike right and candid in all; and whilest among all the learned Princes of all *Germany*, I make choise of You out of the number of them all, as the Prince and Leader for the onely and sole Patron of this my undertaking: I see I must take paine herein chiefly, first of all to approve this my cause to him in whom I reverently seek, and by Gods help may finde defence and Patronage thereunto; and to whom, if I shall, as I humbly hope, make good proof thereof, I shall be the surer of many others, and put my self to lesse care and trouble; which I am yet I friendly beseech, whoever of them shall vouchsafe to read and consider with me those things which I propose, that whatever they are like to be,

Explorata prius quam sint, damnata relinquant.
They would be pleased not to passe their doome,
Untill they fully to a triall come.

I know well what hath befallen others, promising such matters as these, and what doth daily betide men indeed of no small note, and how exceeding hard it is to pacifie those Dictators and Monarchs of Schools, who crave to be heard alone touching these businesses, and in affairs of this nature; and who are of opinion, that the task of censuring is assigned to them onely: As those be like, who have either been otherwise instructed in Schools themselves by their Masters, when they were formerly

merly Scholars; or because they themselves, being now Masters, teach their Scholars otherwise of their own accord.

Et qui turpe putant parere minoribus, & qua
Imberbes didicere, senes perdenda fateri.

And yielding to inferiours, count a shame,
And that their age, what youth learn'd, should disclaim,

Who also *mete* all things by the measure of their own private judgement, and do sentence whatsoever is not agreeable thereto, absurd and impossible; not taking into their consideration, that many New things are found out daily (though these things are even ancient, and obvious to any one that makes enquiry) and that one may finde out more things then another, but not any one man all. Therefore he, voluntarily laies himselfe open to be exploded with their hisses, or torne with their bites, or stabb'd with their writings, whosoever in this Scholastical Common-wealth doth never so little remove their Statutes, or hath not their Edicts and Ordinances in sacred esteem. Nevertheless, I have adventured by Gods guidance, and favourable assistance, and trusting to, and relying upon your Patronage, most High Prince, who are his Deputy or Vice-gerent, for the helping the Learned Common-wealth, and herein sacred Divinity especially, in this last and festered age of the World, sick of so many diseases and maladies, and herein out of love and affection to the Tongues now a dying, and even now almost extinct, not onely to set forth this New Edition of the New Testament, and that at my own pains and charges (when none of the Booksellers now mainly busied in thrusting out worldly trifles, would bestow the cost upon this Work) whereby together with Piety, and the Words of eternal life, three Tongues, either alone, or compared with one another, may be readily read, and learned under one labour; and in a manner at once: But also to expose to the judgements of the more learned this my Advice about learning the Latine Tongue, set before this Edition of the New Testament; out of a very good aime and endeavour of my minde (which he knows, from whom nothing is concealed) and I would to God with successe and an event answerable thereunto; and this, questionlesse, to be exploded by many, to be entertained by few, and perhaps by none. Whom yet let me wish so long to suspend, and forbear their approbation or dislike, till this my Invention, whether

it be gold, or lead, or even clay, when it is tried by the accurate examination of experience, may either prove and manifest its integrity, and be received; or bewray his vanity, and then at last be hissed out with its Authour. Nor do I desire any thing more, then that God would stir up some Patron of Learning and the Tongues, who would vouchsafe to make triall of this matter; which very thing, if I shall attain, I shall think I have got a very worthy recompence and reward for this my own (call it as you will) diligence or lazinesse. And though this very thing, whatever it be, is not conceived or brought forth by me just at this time; forasmuch as I have been in travail with this conceit in my minde now for this eighteen years and more; yet not even now, whilst I am delivered of it fearfully and anxiously, had it seemed to me mature for the birth.

Et quod prodiret dias in luminis auras
Dignum.

And that which should deserve by proper right,
To come abroad into the open light.

If I had not thought it might be timely set against Barbarisme now coming on, and the overthrow of Learning and the Tongues; for resisting which, this appears to be the onely fence and remedie, which is left: if I had not likewise begun to have proof of the certainty hereof by the Example of some at home; if I had not, lastly, seen other very excellent men promise things of like sort, with whom I dare be bold to undergo with so much the more confidence this common hazard. And whose wholesome and rare Inventions touching this matter, although I do not disallow, nor remain ignorant thereof, in that I have conferred at large about this thing already, two years ago with one of the chief of them, my old friend, and a very excellent man at *Franckford* at the *Main*; and then also laid open to him my intent of setting out these things; yet I divulge here none of those businesses which were invented by him, and hitherto not published, but leave them safe and sound to their Authour. And here onely put forth those things which have already afore-hand been devised by me, touching the same, which, if they may sometimes chance to be compared together with the Inventions of others, it will not be haply unprofitable. For whether they agree with them, their consent will be beneficiall; or whether they disagree, their comparing may

be

be of use. And which things, such as they are, both learned men will judge, and Reason, being Umpire, will shew; and Experience, which I principally wish, being the discoverer, will declare. There are Two things, which it stands me in hand to demonstrate, being about to expose my Counsel or Advice touching the learning of the Latine Tongue. The first is, that that common Way of learning the Latine Tongue, which is hitherto used in Schools, is clogged with much labour, wearisomenesse, and difficulty. The other is, that another plainer, readier, and shorter Way for the leading to the Latine Tongue, may not onely be made, but that we should also enquire, explain, and shew what that is, or peradventure may be. Now whether this way be found out by me, Learned men will judge, and Experience it self, which I do wish, will descry. Surely, if I should affirm that I have not been the hindermost amongst them, who have sought or enquried for it, I should not lie. My endevours upon *Plautus*, the Prince of the Latine Tongue, will witnesse, which I assayed now twenty years ago to translate into our own native Germane, or Dutch language, that it might answer word for word, the Germane or High Dutch put under the Latine, as in this Edition of the Testament: And a Grammatical Book, into which are heaped together all the words of all the Latine tongue, being brought into their ranks, and fitted to their precepts and rules: And a Book which I have entituled, *A Key to the Greek Tongue*, and my Paraphrases of the three Satyrists, wherein I have inserted the Poets words; which very thing likewise I have endeavoured in the Paraphrase of the New Testament, with certain other things, which as yet lie hid at my house among my papers or Note-books; In which surely, if I have not sought, I have surely sought certain short Cuts, or advantageous Courses for the overcoming of many and great difficulties. For now a long time, and for many years this thought hath come into my minde, and buzied, and troubled me, what should be the Reason, that when all other Tongues, even those, which not onely have nothing common with our Germane speech, as the Spanish and Italian, but those also in whose pronunciation we Germanes finde by experience the greatest hardship, as be the Polonian, and the French, may in some reasonable sort be learned by many Germans in two, or to be sure, in three years space, yea, out of *Spain*, *Italy*, *France*, *Polonia*, in *Germany* it self, in the Schools even of private Masters: Onely these Three Tongues, Latine, Greek, and Hebrew, in which the holy Scripture, and Humane Learning, Faculties, Arts and Sciences are, either

either extant in writing, or are taught and learned by Interpreters, are learned in so long a space of lifes time, and with such miserable paines both to the Teacher and Learner, that some there are, who being spent and wearied out with the tediousnesse and impatience of so wretched a teaching, do begin to hate and forsake the study of Learning: others, who persevere, can hardly be brought thither before they be eighteen, or even twenty years of age, so as they can scantly at last with much ado fobbingly and stammeringly utter a few Latine words, who the mean time scarce so much as slightly touch the Greek or Hebrew Tongues. And which thing is to be the more admired, and hath seemed to me no other then monstrous, in so much as I am verily perswaded of this, (and whereof neither any that is well in his wits, I think, will ever make doubt) that these three Tongues have nothing peculiar and proper over other Tongues, whereby they cannot be learned as well as others, by Use, Custome, and Exercise. Yea, which formerly Infants and Children learned; the Romanes or Latines, the Romane or Latine; the Greeks, the Greek; the Hebrews, the Hebrew, to whom these Tongues were proper and naturall, together with the milk of their Mother or Nurse from their Mothers, Nurses, Keepers that bare them about, Schoolmasters, and such as liv'd in their houses, by Use and Custome, just as our Infants and Children do learn their Mother, own-Countrey Germane Tongue. Which three Tongues also others, to whom they were not Countreyly-peculiar, could long since learn by Custome and Use in two years, certainly, that we may allow them so much time, as may be enough and too much in three years space. For the Romanes or Latines learned the Greek Tongue at *Athens*; and the Greeks, the Latine at *Rome*; and both these Greeks and Romanes, the Hebrew Tongue among the Jews in *Palestine*; as the Jews on the other part learned in *Greece* and *Italy* the Greek or Latine Tongue by Use and Custome, which very thing whosoever shall consider with me more accurately, he cannot doubtlesse chuse but grant that some Means and Way may be found out whereby these Three Tongues, as formerly they could be learned by Use and Custome in a shorter space of time, even as other Tongues are learned, so they may yet be learned. Now touching the vulgar Way of instructing Children in Schools, though even I my self have sometime, being a young Scholar at School, undergone it, and growen further into years have discharged it, being appointed a School-master and Tutor for the teaching of the younger sort, (indeed not without both very great irk-

somnesse

somnesse of life and losse of time) to speak what I think, yea, as the matter is, being indifferent what ever others are ready to think or speak to the contrary, it seems to me to be such, and so introduced into Schools, just as if one out of hired pains and study had been commanded to devise some Mean or way, whereby Masters and Scholars too, might bring, and be brought on to the knowledge of the Latine Tongue not without huge labours, great weariness, infinite toils; and finally, not without a very long interval and space of time.

Quæ quoties repeto, vel iniquâ mente revolvo,
Concutior toties, penitissque horresco medullis.
Which while I scan, or griev'd to minde recall,
I shake with fear, and do a trembling fall.

In the first place the precepts of Grammar are so many times in a manner increased, so oft changed, as often as a new Moderatour is put in authority for the School, and who except he brings something that is new, or at least alter the old, he may seem perhaps the less learned to himself in his own judgement. Certainly as oft as a youth goes away from one School to another, so often is his old Grammar to be unlearned, and a new one to be learned. By which things the tender mindes of the younger sort are not onely hindered and troubled, but also that Golden age is both worn out and tormented. And I pray you what end and measure is there of these kinde of Rules or Precepts? when as there are now every where found more Grammatical Books in Schools, then there are Schools themselves well neer or upon the matter, forasmuch as they are oftentimes changed in one School. And when all is done, what else is this Grammatical teaching, but a stoppage and let to studies, but a wastful spoiler of childish, yea, of youthful age, but a banging like torture of an ingenuous minde or disposition, but lastly, a driver away of the best wits out of Schools? and whereon hitherto, to the unvaluable and irrecoverable hurt and damage of mans whole life, which is so short and so fleeting, is bestowed all that space of child-hood, stripling-age, yea truly in many, even of their youthful estate to the 20th year & upwards. That most pleasant Spring of a mans whole life? and whose untouched flowers, and tenderest roses these most crabbed, and to ingenuous and noble mindes most unpleasing and formidable petty precepts of Grammar do crop and pluck off, and whereof anon there is no more use: which a

little

little after are no more to be practised or mentioned, but to be left off and committed to oblivion. And yet in learning which, yea, in learning them by heart, and presently in unlearning them so many years hath been bestowed and let over upon their accompt; as with which they might have learned these three Tongues, and have been brought on to the Principles and Foundations of Arts, and Faculties. Which things whilst I have often weighed and considered, I have been moved, I confess, more then once to think, and perswade my self verily they were brought into Schools at first from some evill and envious *Genius*, being an enemy to Mankinde, by the meanes of certain unlucky Monkes. There is moreover another calamity not much inferiour to the former: Scholars ought to love their Masters as their own Parents; forasmuch as even they themselves are Parents, not of bodies, but of mindes. Now these for the most part they hate and fear, yea oftentimes they dread and tremble at as Tyrants, and their tormenting Executioners, being formidable for their rods and lashes, or jerks. All this mischief is due well nigh to the inculcating of Grammatical precepts. Which according to this vulgar way of teaching Children in Schools, are wholly to be inculcated into boyes; nor can they be inculcated, or put into their heads, but by blowes and stripes; because of what things Childrens age is not yet capable, those things it naturally refuseth and disdaines. Now what and how great a calamity of Masters, and likewise of Scholars is this? the most boyes hate Schools, as houses of Correction, scourging places, or meer whipping posts, and scarce ever come at them of their own accord, where this teaching of Children is used as a medicine of mindes to unwilling and forced Scholars by their Masters whom they fly and hatefully abhor. A sick person is scarce ever restored to his health by a Physician whom he hates, confidence indeed of the ones good will towards the other can only do this. Now this is sometimes wholly banished out of Schools, both by the Teachers and the Learners, through that common teaching, whereby the Grammar is inculcated, which cannot chuse but make Masters themselves austere, harsh and crabbed, while they are enjoyned to do that, by which violence is offered to boyish age, and that which is contrary, bad and hurtfull to nature. For boyes are bid to apprehend those things, whereof that age is not yet capable, and are commanded to learn those things without book,

Tanquam ungues digitosq; suos

And

And to their coming so their mindes do bend,
As they may have them at their fingers end.

Whose use is shewn to them very slowly and sparingly, scarce in a most long space of time in those few Examples. And to which Precepts Masters so oblige and binde their Scholars and themselves; as if it were a thing impossible, that they should know and be able to speak ought in Latine, except it be also added according to what Precepts of Grammar, or Rules of *Syntax*, that may be so spoken aright according to Art. Whereupon it often happens that even Masters themselves cannot speak readily. He shall never speak promptly, and with expedition, or quickly, who hath tied and fettered himself with these Rules of Grammar. I have sometime laught at a dancing boy at *Collen*, who from a continuall Exercise of dancing had got him a kinde of habit, and from thence would now and then unawares as he was walking seriously in the streets, begin to dance; for as he treading daily according to the measures and orders of dancings had contracted this to himself; so these while they are bound onely to the Rules and Lawes of Grammar, nor handle almost any thing else then Rules or Precepts, and are more exercised in the Precepts of Art, then in the Use and Examples of Precepts, they themselves will scarce ever learn to speak readily or teach others. I could shew this by memorable Examples, were they not over-odious and too unworthy to be well brought to this place. To speak onely of Scholars, I saw a gentile youth of a brave towardlinesse, already seventeen years old, or more, for the trying of whose proficiency and benefiting in studies I my self with some others was made use of. He under his Master had learned exactly at the fingers end the Precepts or Rules of Grammar, together with the Examples which were added to the Precepts, but he could not rehearse them otherwise then Parats, *illud suum* χαῖρε, that all hail, God save you, or forme of salutation of theirs, or then Pies or Crowes recite mens words. For he knew neither the Use of Rules nor Examples, but committed all things to memory at the command of his Master, as if it were enough to learn the Latine Tongue, to repeat the Rules of Grammar which thou doest not understand, or of whose use thou art ignorant; for scarce could he combine or put together three or four Latine words stumblingly or stutteringly, as if he were troubled with the hichet or yexing. Who will ever make question that he might, in that golden time, wherein he wore out the flower of his

 youth-

youthfull age in those unhappy and unprofitable Precepts, have been able to have learned three or four Tongues, if he had used due Meanes to that End, and had had right teaching? Masters in teaching these Rules, and Scholars in learning do in the Schools most miserably tire and vex themselves lean with labours, wearisomenesse, and toilsome cares more heavie then death; and with which, as Histories tell us, *Dionysius* the Sicilian Tyrant was very well punished at *Corinth*, where, when he was deprived of his Kingdome, he set up a Grammar-School; and from whence the Satyrist not without great reason exclaimes,

Occidit miseros Crambe repetita Magistros,
Nam quacunq; sedens modo dixerat, hæc eadem stans
Proferet, atq; eadem cantabit versibus illdem.

Twice boiled Colewort doth poor Masters slay,
For what but newly he did sitting say,
The same he standing doth relate, and sings,
In the same verses just those very things.

Whereupon it's no marvell indeed that School-Masters grow hard to please, austere, crabbed, and way-ward, and thrust all the most excellent wits out of Schools, which the nobler and the better they be, the more impatient they are of this servile teaching in Schools; yea moreover, so great are the troubles which Masters have in Schools, so great are their labours, if they desire to be faithful and diligent, that *Hercules* could scarcely, if the fable were true, be put to more in cleansing King *Augeus* stable. And which labours are yet as little set by by the most; forasmuch as so small and mean a stipend is setled thereupon for such immense toile and pains-taking: and whose labours, if they were to be recompensed and requited with their due reward and wages, a double, threefold, yea, a four-fold greater stipend or allowance ought to be setled upon them. Which very thing proceeds from this occasion chiefly, because by so laborious, and (to say the truth) so preposterous a teaching through the inculcating of Grammar-rules, Masters profit so little in so long a time by teaching, and Scholars by learning. And though by these Grammar Rules so often changed many blocks and impediments are laid in the way of youthful age; yet could they be made never so exact, to which nothing could be further added, and from which nothing could be any more diminished; were there also order taken by the Empe-

rours

rours Edict, that there ſhould not a jot of them be changed, and that theſe Rules or Precepts ſhould be commonly propounded in all Schools, nevertheleſſe could I hereby think that the teaching of Children were provided for ſufficiently. Becauſe that theſe Rules even, whatever they may come to at length, do not ſuit with Childrens age. For this is in all teaching to be regarded above all things, that the teaching of them who are to be taught, be fitted to their capacity; and from the unobſerving whereof, all this miſchief in Schools hitherto ſeems to have been bred and ſprung up. Now what, and how monſtrous an abſurdity is it, to propound thoſe things to childiſh age, for the perceiving whereof it is not yet capable? and to require of Children, that they accomodate or apply words of Art to the termes and names of Things, and to propound to Children *Entia Rationis*, barely deviſed Beings, and Words of a ſecond Notion or intention, as they are called who know not as yet Things, and the names of Things, *Entia prima Intentionis*, or Beings, whoſe meaning is to be firſt underſtood; and to bid them give an account, why they ſpeak Latine right, before they can in any wiſe ſpeak properly, and of the διὰ τί, before they have knowledge of the τὸ ὅτι? Right as if one ſhould ask a Countreyman the reaſon, why the Loadſtone drawes iron, before he know it drawes it; or one that's unskill'd in *Mathematicks*, why in a Triangle three Angles are equall to two ſtraight ones, before he know that it is ſo. For neither is it poſſible for theſe boyes hitherto to know any word of the Latine Tongue, Noun, or Verb, unleſſe they know before, or together, what Figure, Caſe, Mood, Tenſe, Perſon, &c. every one of them is; to learn any Phraſe, any Sentence, unleſſe before or together they be able to give an account, by what Rule of the *Syntax* they may ſpeak ſo after this, and not after another manner. All which things are contrived and appointed to this intent, that a boy firſt learn the terms of Art, before he learn the names of Things. In the abridgments of the Grammar, which are commonly uſed amongſt us, there are reckoned an hundred and fourſcore words of Art and above; in the *Syntax* ſeventy and more Rules, with as many Exceptions; and moſt of which are ſo obſcure, that they can ſcant be underſtood by thoſe of greater age, who are already well grown, and more forward in judgement and learning. Now what elſe are all theſe things at laſt, but ſo many Impediments and Hinderances to Childrens age; yea, ſo many Miſchiefs and Gallowſes ſet up for the ſame, ſo many trifling lets and incumbrances, with which boyes are detained and

troubled in the ſame faſhion that little young chickens are fettered with the intanglements of womens hairs thrown out a doors, and wrapped about their legs? Verily, as if the Latine Tongue neither could, nor ought to be learned, ſave with maine and lamentable labour, and ſo great a loſſe of youthfull age. Now if anyone ask touching ſuch words of Art any of our Countrey-men in our own Germane Tongue, which we have learned without any Precepts, by Uſe onely, and demand a Reaſon, why we ſpeak in our Tongue after this, and not another manner? he might well be judged to be mad, as one who doth not reſt contented with the common Uſe and Cuſtome of ſpeaking.

Quem penes arbitrium eſt, & jus, & norma loquendi.
Whoſe meer arbitrament, and powerfull ſway,
Both Lawes and Rules of Language do obay.

And which is the moſt certain Umpire, Miſtreſs, and Judge above or beyond all exception, but craves a reaſon, why we ſpeak on this wiſe? to know which, there is no need at all. But if upon this condition onely men were to be eſteemed to have good knowledge and skill in the Latine ſpeech, ſo far forth as they know theſe words of Art, and are able to accomodate them to their ſpeech; not ſo much, forſooth, as *Varro* the moſt learned of the Latines, nor *Plautus* the Prince of the Latine Tongue, ſhould be thought to have ſpoke Latine, who were perhaps ignorant, and no doubt very learnedly ignorant of theſe words of Art, with wich boyes are tortured. If one were deſirous to teach an Infant to walk, and ſhou d ſet him not onely upon ſlippery ice, but likewiſe put upon his feet ſhoes laid with plates of moſt poliſht iron, and moreover apply ſtilts to his feet alſo; and were deſirous firſt to teach him to go artificially, before he can go even naturally, and on any faſhion: he would be accounted indeed no other then ſtark frantick. They truly in myopinion have long ſince been taken with the like madnes, who firſt of all brought into Schools this already for ſo many ages uſed way of teaching boyes by Rules and Precepts. And far madder then which hitherto were thoſe, who propounded to boyes the Precepts of Grammar, obſcure in themſelves; and beſides that, inclofed in Verſes, in Verſes, I ſay, ſo obſcure, as may ſeem even to us who are further grown in years, to ſtand in need of ſome *Oedipus* to underſtand them. Whereunto belong alſo thoſe ſo many other *Compendium's* deviſed by many, and thoſe

which

which are accumulated every day more then other: And those which are devised indeed out of a good intendment and endeavour, but prove very unhappy in the event: so as those *Compendium's* or near Cuts are found by meer Use to be no other then *Dispendium's*, or a long way about and Impediments of youthful age. I saw one who went about to reduce all the Rules of the *Syntax* into seven or fewer, which in our vulgar or ordinary Books are found to be seventy and more; who while he laboured to avoid prolixity, fell into obscurity. When at length after full sore labours and infinite tediousnesse, they are brought not as boyes or striplings, but as young men, to that passe, that they can make Latine on any sort, according to those so oft augmented and altered Rules and Precepts of Grammar, and can, as the saying is, swim without a bark, and are brought on to read Authours, they themselves now begin to speak Latine without any aid of Grammaticall Precepts; and here by and by again forget these very Grammaticall Precepts, which they learned being boyes and striplings with grievous labour, of which truly there is not, as hath been aforesaid, any more Use. Now then how inestimable a losse is it, to bestow twelve, nay fifteen years upon those things, and to weare out the most precious time of life in learning them without Book, which are a while after to be unlearned, certainly to be forgotten, and by them to hinder the towardly growth of a tender wit; by them to offend and afflict; yea, to break and weaken it, whereof that age is not yet capable, and which are afterwards unprofitable, and which are to be of that esteem those matters are of, which we never learned? What should I say? that these Precepts likely within a little while to be unprofitable are throughly learned by School boyes, no otherwise; nor are they any otherwise exacted, then if they were the Oracles of God, without which we can neither be well here, nor hereafter. To which furthermore may be added the mention of Masters, who require that to these Grammar-rules their own Dictates and Precepts be well learned; and in the learning whereof, if boyes do but stick never so little, or stumble at them, presently comes the Rod and lash in use. For hence it falls out that to Masters themselves, as *Diogenes* said, σχολὴ *fiat* χολὴ; & διατριβαὶ, κατατριβαὶ, Scholar-like become choler-like employments; and hearing, grow wearing places; that the School to learners of an ingenuous sport becomes a Gallows-like torture due to slavish Malefactors. And that servile fear which boys get in Schools from this teaching, sticks by many all their life long. I knew a certain man, who devoutly

and

and solemnly affirm'd to me, he learn'd the Grammar & the Latin tongue at School under so harsh & severe Masters, that he oftentimes after he was grown to mans estate thought in his dreams he still lived & trembled under his jerking Master. Now how much better were it to teach boys in an ingenuous School with moderation and fair dealing, and to bring good wits to the study of the liberall Arts, not servilely, but courteously and tenderly? For what is thus learned, is welcome to nature, and takes better and firmer hold; whereas on the contrary whatsoever is violent goes against nature, and but seldome continues or lasts long. Whereto likewise accrues this mischief no lesse then the former, that young Scholars when they have scarcely with a great deal of labour learned a few Latine names and words, they have eft-soones exercises set them, which are to translate Dutch into Latine: that is, they are bid to make that which as yet they never conceiv'd. They would do far better and more handsomely, if they were to turn things out of Latine into their own Dutch Tongue, or were to expresse and construe Latine in Dutch. For into what Tongue any one desires to translate another tongue, and by what Tongue as an Interpreter any one hath a minde to learn any other Tongue, that Tongue which he useth by way of interpretation ought to be very well known unto him. Now what absurdity is it to require of a boy to translate his Mother German tongue into Latine, which he hath not yet learned, but still learneth? which truly seems alike absurd; as if a Virgin were bid to bring forth children. And hence moreover is that foul matter, that Barbarismes and Germanismes do every where stain the purity of Latine Speech; to wit, when boyes are commanded by their own proper invention, or of their own heads to conjoyn terms and words collected out of *Dasypodius*, Vocabulary *Sylva's*, and Dictionaries according to the Precepts and Rules of Grammar, and to forme or frame to themselves the Latine Tongue according to the Precepts of Grammar by their own industry. Which when they are not drawn out of the full fountains of Latine, nay of Romane Authours, but out of shrunk-up, dry, and liquorlesse rivolets of the Latine, and sometimes scarcely Latine Speech; and that in a manner not by the guidance of Masters, but by the unfortunate attempt of their very Scholars; we need not go far to seek, to say as *Persius* hath it;

——Unde hæc scurrilis loquendi
Venerit in linguas.

How

How this rude kinde of ſpeaking firſt began;
In harſh ſounds like the hiſſing frying-pan.

By what means comes in that unevenneſs of ſtyle among many, in which one may every where meet with *Barbariſmes, Germaniſmes*, and *Soleciſmes*, and wherein new words are coupled with thoſe that are ſtale and out of uſe, and ancient ones with ſuch as are upſtart and lately made; raſhly, or by hab nab and without any judgement; and in which there is nothing at all ſmooth, but ſome ſuch thing, or not unlike it indeed, as the *Satyriſt* deſcribes in the front of the Art of Poetry. And if any ſhall ask me, ſince I miſlike that uſual and old way of teaching, What other New One is it then, which I can approve of, or ſet forth? I ſhall perhaps not abſurdly give in that for an Anſwer here, which he ſpoke:

Quæ fugiam ſcio, quæ ſequar haud video.

I know full well whom I ſhould ſtrive to flie,
But whom I ought to follow do not ſpie.

Forasmuch as it is farre eaſier for me in this place to ſhew and confute things which are falſe and amiſs, then to affirm other that are better and righter. Howbeit I am already determined here to expoſe and ſet before the cenſures of good men, what I think of this matter, and what my meditations and thoughts have formerly been concerning it. And which whatſoever they are, if Experience it ſelf, the touchſtone for ſuch buſineſſes, were applied to them, and might render a proof of the things which I am about to tell; I ſhould be conceited it would go better with them. But if I have not yet found the moſt compendious way, nevertheleſs, I am confident and know theſe things whatever they are, to be ſuch, as if any one vouchſafe to make trial of them, they may ſerve, as they ſay, to break at firſt the ice of that difficulty, wherewith Schools are hitherto incumbred. And who need make any doubt that more may be added daily to ſuch Inventions? Certainly the very Exerciſe and Uſe thereof will ſhew every day more things that it may at length (all obſtacles being removed, which have made this Way unto honeſt and pious Arts and Learning hard to all, and to many invincible) declare it ſelfe to be plain and ready. Yea, if I ſhall ſeem perhaps to have propounded nothing

thing, which may be thought worth the labour, I shall present at least an handle, and an occasion to others either to enquire things not found out, or to shew things found out to every one, and not to envy Mankinde that which God hath shewed them in the behalf of its welfare, but to expose it to the whole World. For this is the nature of all good men to communicate to all, for which things by how much the more and unto the more they are communicated, by so much the more, and the rather do they serve and suffice all. And now to begin from the first principles of Reading, and from the entrances and grounds of Letters, I think a boy before the fifth or sixth year of his age, according to those powers of towardnesse and wit, which put forth themselves, ought not to be put to this teaching: and that not onely for this Reason, because that tender age being as it were a little tender branch, but even newly shot out, ought not to be swayed with this kinde of teaching (although it be likely to have little tediousnesse and trouble) as it were with a certain burthen: But also because in the mean time it ought to learn its own Countrey-language, by which as an Interpreter it may learn the Latine the better and more fully. And with which Mother-tongue the fuller Children shall be indued, the sooner will they profit in those things which I shall speak of. The mean while also that age being a little more confirmed, will be the apter and fitter to receive Learning. For we must beware of these two things before all other in all teaching, and in this especially, that we offer not to poure a firkin into him who can scarce take a spoonfull; and that we lay not many pounds upon him who can scarcely bear a few drams: That we do not, I say, rashly impose ought, as 'tis done hitherto upon the age of Children, which it may not be able to bear. The other is, that all those things, which are on this wise, according to their capacity propounded to them, be so imposed, and so required of them, that they may do nothing with an ill will, by force and constraint, but perform all things as far as may be, freely, and of their own accord, with a certain ready willingnesse or delightfull desire of the minde. Whence I am verily of opinion, that rods, and strokes, those servile instruments, and such as do not well sort and agree with ingenuous natures, ought not to be used in Schools, but to be far removed, and to be applied to slaves and naughty servants that are of a servile inclination: and such as in Schools timely bewray themselves by their own discovery, and are timely to be removed thence, not onely for the slownesse of disposition, which is for the

moſt part proper to ſervile natures, but alſo for that ſhrewdneſſe, which is for the moſt part joyned with it: And to which if there be the addition of the helps of Learning and Arts, they will be but turned into weapons of wickednesſe, and be ſwords in the hands of boyes, yea of mad folks, for to cut their own and others throats withall. But there are other kindes of punishments which would be made uſe of with ingenuous Children and liberall mindes, and wherewith they are ſorer punished, and more cruelly vext, then with any the ſharpeſt and ſmarteſt laſhes of rods. As for inſtance, that thoſe who do not as they ſhould do, who minde not what their Maſters ſay unto them, who obey not their Maſters commands, or are otherwiſe found too negligent and tardy, or taken in ill and unhappy turnes, be ſet either in the loweſt place beneath all, or be enjoyned while others ſit to ſtand in ſome certain place ſet apart, or ſevered from the other company for idle and lazy boyes; or be made to wear ſome mark or enſigne of an aſſe upon their ſhoulders, or to put on for a while the habit of a fool in a play, or be punished with ſome ſuch like kinde of penalties which the favourable diſcretion of School-maſters may eaſily deviſe and finde out, ſuch a ſort of punishment will not onely more grieve and fret to the heart generous and free natures, then if they were tormented with the moſt exquiſite dolours or pains of the body: but will alſo diſcern and diſtinguiſh them from ſervile diſpoſitions. For whoſoever ſhall ſet at naught or contemn this manner of puniſhment, and is led neither with any ſweetneſſe of commendation, nor offended at or moved with the bitterneſſe of diſpraiſe: it's an argument of a diſ-ingenuous inclination, of an ignoble minde; and whereof there can neither be any great hope or expectation to ſpeak of, conceived. And as the ſervile and ſlothfull are to be diſcerned and reſtrained by ſuch a kinde of puniſhment; ſo contrariwiſe, fiery, forward, and quick diſpoſitions are ſtill to be put on and further excited by more honourable places and higher formes; That thoſe who approve their towardneſſe or diligence above others to the Maſter, may obtain likewiſe a more honourable or eminent place then the reſt. Now what places are aſſigned to any one, whether the higheſt of reward, or the loweſt in matter of puniſhment, ought not to be aſſigned longer, then any one ſhall deſerve it either by naughtineſſe and negligence; or ſhall maintain and keep it by goodneſſe and diligence. For ſo it will be, that neither the firſt ſhall truſt in this their degree of honour, and as it comes to paſs

slack in their diligence; nor the lowest despair, as if they could not get out of the place of sluggards again by their diligence. Seeing both the foremost, if they grow too negligent, may by the hindemost, being more diligent, be cast down from their upper degree, and thrust out of their place; that so the highest may be lowest, and again, the lowest and last by using of diligence and industry, of the last may become the middlemost, yea the highest. And better it were that there should be instituted such Exercises of a laudable ἀπορία, or desire of honour, and new places allotted to one or other in reference to every ones diligence or negligence, not every half year, after the appointed Examinations, as useth to be in our Schools, but every week, yea truly every day, that so one after another might be stirred up and encouraged to diligence by this commendable Emulation and Ambition. Now to touch some few things by way of an Essay or fore-taste concerning the first Principles of Learning, even the very Characters of Letters, how these may be learned by a boy of five or six years of age compendiously without either long labour or time. Passing painful and tedious is that way which is brought into Schools, and used hitherto, when they learn out of A, B, C, Books to know the Letters, to put them together in syllables, and to pronounce them; and so in conclusion to read. For as to the knowing of the formes or shapes of Letters, and the discerning of one from another, that hardship may be overcome far more compendiously and easily, if certain instruments be made to represent every letter in its outward forme, and such as may derive their names from severall letters. By which help Children may learn to know the Letters even a playing with one another, out of doubt in a very few dayes. Now for these Letters, to what Instruments and Images they are to be applied and expressed, the Manner thereof hath been devised long since not unhandsomely. Now I do not here, by reason of the cavils of the preposterously wise, set out this Manner or way, seeing it contains many things ridiculous, and which are fitted to childrens age. Howbeit, they are such as may have that of the Poet verified concerning them,

Ne nuga in seria ducant.

These petty toyes display
To serious things a way.

And may bring boyes even vvhile they be at their ſports with incredible ſaving of time and labour thither; vvhither they are brought both by the woſull labour of their Maſters that teach, and tediouſneſſe of the boyes that learn ſcarcely in a long time, yea ſcarcely without rods and ſtripes. For viſible Images or Reſemblances of this ſort running into the eyes, fitted to the formes or faſhions of Letters, and marked with the names of Letters, are far ſooner and more thoroughly imprinted in the minde and memory of boyes, and in their impreſſion ſtick far more firmly and cloſely. For the tender mindes of younger ones do aſk; yea, meer nature and humane reaſon doth require this, that thoſe things which ought to be comprehended by the minde in the treaſury of the memory, ſhould be by ſome certain outward notes and figures, as it were helps by the looking on of the eyes, and the ſenſe of ſeeing imprinted upon the underſtanding of the minde, and on the memory by a ſtronger imagination, becauſe that, as Naturaliſts know very well, there can be nothing in the underſtanding, which is not before in the ſenſe. And as that which hath been in the ſenſe is more notable, or even more ridiculous, ſo it ſtrikes or ſtamps the imagination more ſtrongly, and imprints its forme upon the very memory more inwardly, and ſo alſo ſticks the ſurer and the longer in the memories treaſury, as 'tis known to thoſe who profeſſe an Artificiall Memory, which is performed by images and places. As for example, the letter L, not the turn'd, but the running one, as it's called by Printers, being made very exactly in wood or braſſe, is repreſented by that Inſtrument wherewith we meaſure linnen, and cloth, and other things. And that Inſtrument, ſeeing it is called in our Country-Idiome or proper ſpeech an Ell, and is ſufficiently known to boyes, a man may eaſily bring it for to get the knowledge of the forme of the Letter L at once ſhewing, or the firſt ſight, and to expreſſe the naming thereof. The ſame may be done in all the other letters, to which no leſs remarkable Images, for effecting the ſame thing, may be accommodated. Now when by ſuch like Images of creatures, Inſtruments, or moſt known Things, and fitted to the letters, figures, and namings, they have learned all the letters well, thoſe letters on ſome greater board or table being expreſſed in their own naturall Characters, ought to be depainted, and propounded ſo great, that they may even be manifeſtly ſeen by all at a right diſtance, and to which Letters thoſe Images of living Creatures or Inſtruments, (wherewith we ſaid a little before the figures

and names of letters were to be expreſſed) being already fore-known to Children, ought to be put and fitted very cloſe, by this help a childe may eaſily learn to know the letters, and to expreſſe every one by it's own name. Which thing when 'tis well done, the order then of nature doth further require, that after this apprehenſion of ſingle Letters, they learn to ſet them together; and by ſundry joynings together of letters, to expreſſe all Syllables, which may ariſe thence. Here now in ſome other greater Table thoſe Letters, together with thoſe aforeſaid Images, being ſet over or above to the vowels, and likewiſe to the conſonants, may be ſo diſpoſed one with another in three lines; as the conſonants from *b* to *m*, may be placed in the upper line; the other conſonants from *n* to *z*, in the lower, and the five vowels in the middle place between the conſonants in the middle line. From which letters thus diſpoſed or ordered, and already known to Children, School-maſters ſhall be able to expreſſe any ſyllables whatſoever, and to ſhew to children all the variety of ſyllables, whether a Syllable conſiſt of one letter being a vowel, or of two, *viz.* a vowel and a conſonant; or of three, as of one vowel and of two or four, or laſtly of five conſonants. That ſo a paſſage may be abſolutely made through all the varieties of ſyllables; and that no ſyllable reſulting from the divers compoſition of the conſonants in the firſt and third lines, with the vowels in the middle line, may in any wiſe be paſſed by untouched, or not expreſſed, whether a vowel occupy the firſt, ſecond, third, or fourth place in a ſyllable. And the Maſter with ſome little pointing-ſtick paſſing through all the variety of ſyllables in the firſt, ſecond, and third line, and laying it on every letter, ſhall ſhew what letters are to be brought together into one ſyllable, and ſhall exerciſe the Children for ſome certain dayes in the collecting of thoſe letters into ſyllables. Which exerciſe ſhall teach Children more fully the names of the Letters, when they are ſo often repeated, together with thoſe Images joyned thereto, in which the formes, and appellations, or callings of the Letters are expreſſed. And this exerciſe may hold and laſt ſo long, till ſuch time as they ſhall come to know thoſe Letters well, whether vowels or conſonants, and alſo begin to underſtand, what articulate voice the Letters joyned together among themſelves into ſome ſyllable, and to be uttered with one breath and a ſingle ſound, may expreſs. Now if this be not done in the ſpace of a few weeks, it ſhall be either long of the negligence and idleneſſe of Maſters, or at leaſt of the too groſſe

groſs dulneſs & ſtupidity of the boy, which is to be taught. In which exerciſe, while the Maſter is employed, he ſhall eſpecially indeavour this, that all attend diligently, and that they be every one ſet to the Table hung up, that they may ſhew all the letters by putting the little ſtick or wand upon them, or pronounce and expreſſe them, being pointed out by the Maſter; or elſe be puniſhed in the manner before mentioned. For ſo it will come to paſs, that by one, and that indeed an eaſie labour, they may teach all; whereas otherwiſe when they are driven to teach all, *viz.* every one in their own A, B, C, or Alphabeticall Books, they muſt of neceſſity beſtow and ſpend ten times more labour in teaching one, then in this way which I have ſpoken of even in teaching an hundred, or more together. Whereto alſo this is to be added, that, when ſo many, being equals, are taught together with one and the ſame labour, they become inflamed and put into courage by the emulation of one another, accounting it a ſhameful and baſe buſineſſe for them to be out-gone and left behinde by their equals.

When they have now well learned theſe Letters by theſe helps of Images, and have begun to expreſſe Syllables in Letters joyned or put together, on that manner as I have ſaid, now theſe aids of figments or imaginary devices being laid aſide for one turn or two as yet, in the manner formerly explained; let there be a paſſing through all the varieties of Syllables, that ſo they may learn to know the Letters placed on that wiſe alone, and by themſelves, without ſuch an Image, and to expreſſe any one in it ſelf, and with others.

Now that all things which appertain to Reading, may be more fully and abundantly learned, there are yet further two or more greater Tables to be uſed, wherein all the Syllables of two, three, four, five, or more Letters may be expreſſed, not indeed as in the former Table, in Letters ſevered or diſ joyned from one another, and in three lines onely ſo diſpoſed, as they cannot but by the Maſters guiding and ſhewing with a ſtick put thereon be brought into a Syllable, but ſo as they may be ſeen expreſſed in letters, joyned together one with another. And in theſe Tables, let the very whole variety of Syllables, none at all excepted, be ſet expreſly before the eyes in joyned letters. And let all and ſingular Boyes, without paſſing by any, be ſet to theſe in that order which ſhall ſeem fitting to their Maſters; and let them, taking a twig into their hands, note the ſeveral Letters which are to be joyned together in a ſyl-

lable.

lable, by putting it thereupon, let them also expresse them with an articulate voice in all the Syllables, to which the rest are to attend diligently. Whence truly it will fall out, that in a little time both by their eyes and eares they may very fully perceive all the diversity and variety of the Letters either alone, or joyned with others; as likewise of Syllables, of which those innumerable words in the Latine Tongue, *viz.* Nouns and Verbs are made up; nor may there be any thing left, which may in any sort further stop or hinder them in reading.

When these foundations of Reading are on this manner well laid, then a further progresse may be made to the exercise of Painting or Writing, which thing is to be referred to the trust of faithfull Masters and Artists in that kinde, who shall at first by few draughts of Characters shew the grounds of all the Letters, and teach the Writing of them all easily and neatly.

Now that we may come at last by Gods help to learn the Latine Tongue compendiously, and in as short a space of time as may be; to it there seems a Twofold Course and Way may be taken and contrived. The one whereof is the surest and readiest, by which the Latine Tongue alone may be dispatched, and whereof I shall give notice in a few words hereafter. The other is a little more painful, and more cumbersome, or ungain, by reason of our own Countrey-German-speech, with which the Latine Tongue either alwayes or for a while marches joyntly, no otherwise then a Roman Matron with her German Interpreter; yet it is four times, as I relying on Gods assistance do verily perswade my self, more ready or gainer then that wherewith Masters and Scholars macerate themselves hitherto in Schools.

Now that which I signified a little before touching Reading, that this tender age for the obtaining a speedier knowledge of the Characters of Letters is to be helpt with some certain Instruments or Images running into the eyes; the same also I here repeat in the learning the Latine Tongue, especially when children are to be taught, who are to be brought into a place where all things which may be seen by the eyes, touched with the hands, set forth by the pensil or the pen, even as many as we shall meet with throughout the whole world, to be expressed in Latine words, may be shewed to them in a well-disposed order. For from these things falling under the sense of the eyes, and as it were more known, we will make entrance and begin to learn the Latine speech. Four-footed living

Creatures,

Creatures, creeping Things, Fishes, and Birds, which can neither be gotten, nor live well in these parts, ought to be painted. Others also, which because of their bulk and greatnesse cannot be shut up in houses, may be made in a lesser forme, or drawn with the pensil, yet of such a bignesse as they may be well seen by boyes even afar off. *And I would to God, that among so great a multitude and store of Books with which the world is now troubled, and in so great covetousnesse and greedinesse of Stationers every way hunting after gain, there might but have such a Book, as I have so often counselled and perswaded the Book-sellers, and Artists in the Low-Countreys unto, once come forth into Print; in which all things whatsoever which may be devised and written, and seen by the eyes, might be described, so as there might be also added to all things, and all parts and members of things, its own proper word, its own proper appellation or terme expressed in the Latine and Dutch Tongue.* Which thing how great an advantage it would be like to bring to the learning of the Latine Tongue, more fully and more quickly is incredible to be spoken. Now the words for these things, albeit they may extend themselves in number to some thousands, yet by this means and help which I have named, they may be learned of boyes in the space of a few weeks. For as I have said formerly of Letters, that outward view or survey of visible Things by the sense of seeing, sets a stronger stamp upon the imagination, and the waxen Tables of the memory of younger ones, and imprints the image and the terming of every thing far more thoroughly and deeply, then if it were brought by the ears, as it were by more uncertain messengers to the Memories treasury. For those things which are visible, ought to enter by the sight, and not by hearing. As on the other side, what things are perceived by the sense of hearing, as sounds, and all kindes of voices be, those are subject to the judgement of the ears, and can no more be seen or painted; then that Echo, the Painter whereof *Ausonius* jeers and laughs at. In the vulgar or ordinary way of teaching, all things are referred to the ears, which ought to be known and perceived by the judgement of the eyes. And Schoolmasters have judged it sufficient, if Scholars could perceive onely by the ears the words or terms for things, notwithstanding they have never hitherto seen or cast their eyes upon many of them. Visible things are first to be known by the eyes, before their Appellations and words should be perceived by the ears. For first, care ought to be taken that we may see Things, know them, and discern them one from another, which is done

by,

by the benefit of the eyes, before that there be the word for every thing, and a shewing what term it hath, which thing is perceived by the sense of the ears. Moreover, the sight comprehends things far surer then the hearing, whereupon he in the Comedy had rather have one eye-witness then ten ear-witnesses. And *Horace* saith,

Segnius irritant animos demissa per aurem
Quàm quæ sunt oculis subjecta fidelibus.

The ear not in such quick and moving wise
Conveys things to the minde, as do the eyes.

Yea rightly in this teaching is the one conjoyned with the other, that both the eyes and the ears may perceive and know those things which are proper to them in particular. For appellations and terms of things expressed by the sound of the tongue, are perceived by the ears; so on the contrary, the very Things which are meant by these appellations and termes, are perceived by the eyes. And the joyning together of these two is by far the profitablest and the bravest course, and passing fit and appliable to the age of Children. For as it avails little in common and ordinary converse with men to know Things themselves which thou canst not expresse by their certain names and appellations: So on the contrary, it will not benefit thee at all to learn and know words, and to be ignorant of Things which are intimated thereby. For none shall ever apply words to their own matters in a right manner, during his ignorance of Things. There are such as these in abundance, which boyes learn out of *Nomenclators*, and other *Lexicons*, no otherwise then Parrats, who understand not mens words, and know not what it is which they learn and speak. And of which sort are the most of those *Homoeoteleuta*, or riming verses, which were devised as *Compendium's* or advantages for the helping of childrens age, out of a good intention truly, and would to God with event and successe answerable thereto, as are these, *Manus & Pignus, Mors & Sors*, which in our own Tongue end in one Syllable, *Hand, Pand, Dod, Lott*. When boyes, for the most part are ignorant what Lot and what a Pawn is. And what doth it profit one to know what Latine word answers to the Dutch, if he be ignorant of that matter?

There-

Therefore when boyes are taught, what Latine word answers to the Dutch, the thing it self which is signified by that Dutch or Latine word ought to be shewed them together, and all under one. Yea, those Things ought to be shewn in the first place, that they may observe and mark them well by their eyes and fancies. Then the appellation and name of the Thing is to be added afterwards. And in this regard it were better, I suppose, that children, while they are over-little, and remain ignorant, as yet of the vulgar namings of Things even in their own Countrey-speech, were not put to this teaching. Whatsoever it be, in vain are words learned, of whose Things we are still ignorant. Therefore let Things themselves or at least the Images of Things, whether painted or engraven, be exposed to the eyes of children, that they may know what those Things are whose appellations and names they get by heart, that so they may learn something solidly. For by such helps childrens tender age is to be assisted: and manifold are the benefits which it receives from hence. For they both learn Things themselves, and the proper appellations of those very Things, which they have perceived, and the genuine names and words in each Language, as well in their own Mother, as in the Latine Tongue, which they ought to learn by the interpretative Dutch. And this knowledge onely is certain and solid, by which a certain and solid foundation of the Latine Tongue is laid, the beginning or entrance being made from Things falling under the sense of the eyes, and those indeed most known, and daily obvious.

Furthermore, all Things which can be perceived by the sense of the eyes, described or imagined, ought by some sure way, the beginning being made from things more known, to be shewed to children, and set before their eyes. The beginning, I say, being made from Things more known, and from those Things which first of all occur to children that begin to speak, and which they have first of all begun to know, and to name with a stammering voice in their own Mother-Tongue, as are the Things which be in the House, in the Bed-chamber, in the Dining-room, in the Kitchin, in the Street, which are daily obvious to them, and lie as it were in their way before them, or things themselves (which if they be lightly had, are altogether to be preferred) or at least the pictures of these very Things which are sufficiently known. That so there may be a passage from the first most common Things to severall others; and as it were an ascent by little and little from the lowest to the higher. Living Crea-

tures

tures, as we have mentioned before, ought to be painted, and none but those at the first which are known to Children that begin to learn the Latine Tongue. Moreover, all those terms or words, whose Things thereby signified can be seen and painted, may be taken out of the *Nomenclator* of that most excellent man *Hadrianus Junius*, or others: Provided that the *Exordium* or beginning be made from those which are more known. Here let there be presented and offered to the eyes all Houshold-Instruments, Things belonging to Smiths or Carpenters craft; Things appertaining to the Country, to War, to Shipping, to Fishing, to Hunting, to Taylory, to Musick, and to Sewing, whatsoever is to be met with in the businesse of Books or Study in mans body, and in all its parts and members: All living creatures, four-footed Beasts, Birds, Fishes, Wormes, Insects, Colours, Herbs, Trees, Fruits, all womenly Instruments, and those that belong to Weaving, Baking, Riding, Playing, and Building, &c. Lastly, all those Things which are set before the eyes, which if they cannot conveniently be had in Things themselves, surely they may be painted. Let younger ones be brought to these Things, or to the Images of Things well known already from the contemplation of the Things themselves, depainted in Tables, the namings of which Things they shall first learn in their own, and then in the Latine Tongue, which will be sooner then one would think effected. Now these Pictures of severall Things may be so drawn, as there may be three, four, or more Pictures, according as the manner of severall Things doth require, painted in greater pages, yet so as they may be well distinguished one from another by a due space, and so as the Latine word joyned with the Dutch being put under, may be writ the next to them, in letters of that bigness, as may be read by boyes who have learned already to read, and so also furthermore as a certain line drawn from the words written by the very Things, may shew what words mark out any of the Things. These Things thus painted and joyned to their words, shall answer to those first Elements of Letters. For as of those put together there are made Syllables; so of these Things divided or compounded there are made Sentences. And this Way is natural and suitable to childrens capacity, of which in all the teaching of children especially and before all things one ought to have a due regard. Whence that common manner of teaching is the more to be condemned, in which there are first of all words of Art propounded to boyes, whose Things signified by the words

can

can neither be painted, nor counterfeited, and in this respect are not to be conceived by the imagination of children. The Tables and Pages in which these Images of visible Things, as I have said, are painted, may be so composed, as they may be folded after the manner of leaves in a great Book, and be set in a very notable place. In knowing these Things, and in the explaining of them by their own words children ought to be so long exercised, till they shall have already perceived these words in some sort. I say, in some sort; for I would not have children be long stayed and busied in the knowing of these naked and separate words, but timely to passe on to the composition and division of these words, *viz.* to short Phrases and Sentences. In these Sentences let not these words be propounded alwayes in the Nominative or first Case onely, but also in the Second and Third, and the other Cases. Let not, I say, these words be propounded alone, as hitherto they have been, but with other words and termes joyned in some certain Sentences. As for example, let not these words as hitherto be propounded severally, or by themselves and in the first Case, *Panis*, Bread; *Felis*, a Cat; *Sella*, a Stool; *Mensa*, a Table; *Scamnum*, a Bench. For if they shall stand the longer in learning these Words put sunderly, and in the first Case: by and by when they ought to joyn them together with others, and to connect them in some Sentence, they do that for the most part in the first Case, when the order of the Latine Speech requires other Cases. Besides these words thus naked and set alone are learned of boyes far more difficultly then if they be joyned with a Verb and a Noun, as 'tis termed, Adjective in some short Phrase or little Sentence; as for example, *Panis in mensis positus est*, The bread is set upon the table; *Felis vorat Murem*, The Cat devours the Mouse; *Puer sedet in sellâ*, The boy sits upon the stool; *Canis jacet sub mensâ*, The Dog lieth under the table; *Puella dormit in scamno*, The Girle sleeps upon the bench. And if such like names be thus with other words and termes in a short Phrase or little Sentence propounded to a childe, so as he may, considering the capacity of that age, perceive it: much profit will redound from thence. For he will both learn all Things twice as soon, and perceive twice, nay thrice as much, and be brought presently as it were into the very use and benefit of the Latine. And examples in this sort of Sentences may be so propounded, as the Nouns of names may passe through all the Cases, Numbers, Declensions, Genders; and the Verbs through all Moods, Tenses

 and

and Persons. For example, A boy will not so easily understand what that is which is called *Canis, Præsepe, Bos, Fænum, Cornu, &c.* if they be asunder or apart, as if they were propounded in some shore and perspicuous Sentence; as suppose in this, *Canis jacet in præsepi*, The Dog lies in the Manger; *Bos habet Fænum in Cornu*, The Oxe hath hay upon his horne. Just as in a picture, which consists of one single Thing, and is express'd with one colour or *Monochrom* in a single living creature, or Instrument; as for instance, in a Sheep, Hog, or Sword, every one being severed and set by themselves; it will never so much take or affect the eye and fancie of the looker on, as some excellent picture, in which all these are joyntly, and in their colour distinctly set before the eyes; as for example, the Picture of furious *Ajax*, killing Hogs and Sheep with his sword. And as a boy when he hath already well learned the single Letters, will learn to read far sooner, the more, and the timelier he is exercised in putting together two Letters, and anon more into one Syllable, and in uttering them with one single voice, then if he should stay the longer upon the knowing and pronouncing of single Letters set severally one by one. So also will a boy learn to speak Latine far sooner, if after he hath in some sort perceived the Latine words joyned together with their Things, (which may in that manner, as hath been formerly shewed, be done by Gods help, within a few weeks) he be the timelier exercised in these compounds of those simple words, Nouns and Verbs; to wit, in Sentences and Phrases, then if he should be deteined, and stay the longer upon the learning the names of single Things or their Images. Therefore, as Syllables are made of single Letters, and words of Syllables, consisting of two, three, four, five, or more Syllables; so of single names, terms, and words, there are made Phrases and Sentences, some consisting of fewer, others of more words. Lastly, as words are made of Syllables; so are Speeches and Sermons made of Sentences. Here then for the tender age of children a certain way to the Latine Tongue might be made no lesse easie and ready then fine and delightful, whereby both boyes and Masters might by a good reformation finde this χολὴν, σχολὴν; this displeasure, leasure; and the Learner, this hateful torturing, a grateful tutouring place; and the Teacher, this painful vocation, a gainful vacation; that the School might be answerable to its own name, and be as 'tis termed *Ludus literarius*. Which verily will come to passe, if all those Things, whose Images set out before in Pictures, and to which

their own proper words have been written, being after a sort perceived and known of boyes already, as in making up Sentences, names, and words are compounded one with another: So also were Things expressed in the names and words of those Sentences shadowed out and expressed in certain Pictures. So as among the single Pictures of Things, not so much as any Picture of a Thing may be passed by, which may not be once or twice compounded with others to set before the eyes, and expresse in a rude Picture some brief and pleasant Sentence suited and sorted to the capacity of Children. So as no word at least of those Things which may be seen, or painted, be over-slipt. But I would have these members of Sentences so made, as there may not be for the expressing of these several Sentences, or rather members of Sentences more then three, four, or five Things to be imitated in the Picture required. Now there is of such like Names visible and noted Things (for I speak here of them onely, from which the beginning of this teaching is most rightly made) and which may be taken out of a *Nomenclator* and *Lexicon*, and such have been noted by me a good while since, some certain number. And by which names, in the expressing these Sentences with a Picture, a passage may be so made, as not any name of those Things which are better known to children, may be left untouched, to which may be adjoyned Verbs and other parts of Speech. Also out of these Sentences there may be taken exercises, in which they may go through all Numbers and Cases in Nounes, and through all Tenses, Moods, and Persons in Verbs, as we shall speak of afterwards. Nor is there any reason that any should be frighted with the multitude of Pictures, which are requisite to expresse these members of Sentences, in the which the names of all Things visible are conteined. For these Things compounded one with another, are ably'd or dispatch'd in far fewer Pictures, then those single and simple Things above mentioned, or not in many more however. For in these Pictures of compounded Things, in which, as I have said, certain Sentences are expressed, in one Picture three, four, five, or even more Things may be joyned together. For example, in expressing a Whetstone, and a Rasor, that remarkable History or Fable of *Accius Navius* may be used and propounded in that Picture with this inscription, *Accius secat cotem novaculâ*, *Accius* cuts a Whetstone in sunder with a rasor. In this Sentence and Picture two Nouns and one Verb are propounded. In the Picture, in which *Equitat puer in arundine longâ*, A boy

rides,

rides upon a Hobby-horse: four words are learned, two Noun Substantives, with one Adjective, and a Verb. In the Picture, where *Leo Asinum dilaniat curvis unguibus*, The Lion tears the Asse in pieces with his crooked pawes; five words are learned, three Substantives and an Adjective, and a Verb. But I would not have these Sentences which are to be expressed in Pictures to exceed this number of five, or the number six at the utmost. And by such like members of Sentences and Pictures one may easily passe through the whole University of all the more usual words in the Latine Tongue, by which visible Things are signified. Which thing at the first will put one to some labour and charge, yet not very much. But these Pictures once so made and procured may afterwards last alwayes, and serve for the teaching an infinite of boyes in the Latine Tongue. And who would not redeem with a little cost so many years of mans life in many thousands of children, whose turnes this one thing, when 't is once provided, may serve? And which things whatever they cost will most largely recompence their paines and charges which either a Prince or Common-wealth may easily sustain. For a boy will learn in an hour even twenty or more such Sentences so shewn in a Picture, which being once and again repeated in the dayes following will most firmly and constantly stick by him. There shall be contained therefore in several Pages or Tables several Pictures of that bignesse, as they may be well seen by all even afar off, the Tables may be evenly joyned together in the manner of some great Book, and set in a very clear place. And there shall be so many Books of this sort made, as are sufficient for the holding all the Pictures, wherein the more known visible things are expressed. It will hence certainly come to passe, that children may learn and learn indeed exactly the termes of all visible Things of this manner, with many Verbs, and other parts of the Latine Tongue. And in expressing which even learned and ancient men do often either stick or stumble. Now such Latine Sentences and members of Sentences which are to be expressed in Pictures, ought to be pick'd out with singular choice. To which thing there should be used not onely the most memorable Sacred Histories of the Old and New Testament, expressed in their Pictures, and explained in brief Sentences: for example sake, *That God created the heaven and the earth. The Serpent deceived our first Parents. Cain kill'd his brother Abel. The Deluge overflows the world. Fire from heaven burneth Sodome. Abraham is minded to sacrifice his son*

Isaac.

Haue. And the other Hiſtories choſen with accurate judgement, ſo as they may be explained by adding ſuch a Sentence, whole Verbs and Nouns may be eaſily comprehended by children. But alſo all notable things may be choſen out of Heathenith Hiſtories and Fables of *Æſop*, the Poets and others. A rude knowledge of which kinde of Hiſtories and Fables, when children have as it were fore-taſted out of ſuch manner of Pictures and Sentences, afterwards being ſtriplings and young men, they will not onely more readily and quickly in the fuller reading of this ſort of Hiſtories and Fables perceive all things, but alſo retein them in more faithfull memory. And in chuſing this ſort of Pictures that we may proceed in a more certain way, all the termes of this ſort of viſible and more uſed Things may be noted, and ſuch a pleaſant, ſhort, & eaſie Sentence accommodated to each, which may be expreſſed in ſuch a Picture. For by that meanes the number of this ſort of Pictures will be eaſily ſhewn; nor will there be over-paſſed any term of any viſible Thing untouched or omitted. Now what names of viſible Things may not as yet be comprifed in this ſort of Hiſtories or Fables, may be eaſily added in any kinde of other Sentences, deviſed according to our pleaſure, and expreſſed in a Picture. And while Maſters teach their Scholars this ſort of termes, Nouns and Verbs in theſe Pictures and Sentences, not onely the very Sentence which ſets out in a few words the ſum of the painted Hiſtory or Fable, being written in greater letters, ought to be ſet as the title to the Picture; but alſo to thoſe two, three, or four Things, which are chiefly noted in the Picture, to each their own Latine words, under which the Dutch may be put, ought to be ſet the next in bigger letters, and by drawing a line, the termes to be conjoyned with their Things which they note; to the end, that the weak judgement of children may not erre in applying the ſeveral terms to their Things. Now here Maſters by the way ſhould adde, as they ſee good in theſe Sentences, which are ſet to the Pictures, the moſt full, profitable, and gallant exerciſes of the Latine Tongue, and ſuch as are likely to be welcome and pleaſant to children, in which a paſſage may be made through the Caſes and Numbers in Nouns, and through the Tenſes, Moods, and Perſons in Verbs. As for example, In the Picture of the Eagle feeding on the heart of *Prometheus*; By the Picture of the Eagle and the heart let the Latine terms be writ the next, to which the Dutch may be put with this inſcription writ over the Picture, *Aquila devorat cor Promethei*,

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The Eagle devours *Prometheus* his heart, together with the Dutch Interpretation, so put under, as the Latine may answer word for word to the Dutch set under it. Here in few words that Fable may be expounded to Children, that so all things may be more acceptable and more manifest, and those things which are uttered may be more throughly imprinted in their waxen memory. This example being both in the Picture, and in the Sentence exposed to the eyes of Children, the Master may in the Noun, and in the Verb go through the Cases, Numbers, Moods, Tenses and Persons. As in the Nominative or first Case, *Hic Aquila devorat cor* Promethei. In the Genetive or second Case, *Pictura Aquilæ qui devoravit cor* Promethei. In the Verb, *devorat*, one may passe over through Numbers, Moods, Persons, &c, And these exercises the Master may adde by the way in the sole examples, without any Dictates or Precepts. Yet we must take heed, lest these exercises from one propounded example prove too long, that one cannot likewise passe to the rest, and go over all things maturely and in good time. These examples in this sort of exercises will haply seem ridiculous and fooliſh to some; but nevertheleſſe, such as are accomodated to Childrens age, and by which there is a most certain or sure way laid to the knowledge of the Latine Tongue. In the Pictures and Sentences written thereunto, and in the exercises taken, as we have said, out of these Sentences, Children for some such time, as shall be thought sufficient, shall be exercised, as the Master may propound all things in Latine, and interpret them in the Scholars own native Language. In which exercise, when they shall have gone over for some courses, all these propoſed Pictures of visible Things, in the Sentences written thereunto, and in the exercises taken therefrom. Afterwards, by turning or altering the order, the Master may propound to them all those former things in Dutch, which the Children may be now enjoyned to expresse in Latine. Which thing while the Scholars are a doing, let the Masters especially do their endeavour, and have a care, that not so much as any Barbarisme or Germanisme intervene. And for the use of this and the former exercise let the terminations of Nouns and Declensions in their Numbers and Cases; and of Verbs in the Moods, Number, and Persons of the Conjugations drawn in two Tables hung up be propounded, through which a passage may be made in order so far as shall seem fitting. I say the bare terminations onely, without any names or appellations of Art. For this one and onely thing,

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transferred hither out of the precepts of Grammar may perhaps not unprofitably be used. Not as though we cannot want these helps; but that nothing may be left untouched in these exercises, and that children may be brought on through all parts of the Latine Speech.

These things being dispatch'd, when children are now brought on through all these Pictures of Things visible and obvious, which being marked with certain appellations, names and termes, are extant in the whole circuit or circumference of the Latine Tongue, and are propounded either alone, or joyned with others; and have been exercised at their entrance in the single terms of these Things, afterward in Sentences which have been compounded of these single termes; first of all in expressing the Latine with the Dutch, then the Dutch with the Latine. And even thus have begun by little and little to be made free in the City of *Rome*, and to be brought as young Souldiers into the Latines posts. Now in the end these helps of Images and Pictures being left, they shall passe to a little freer and looser exercise of Latine Speech; and there are to be added also other termes of Things, which are not comprehended by sight, nor exposed to the eyes by the help of Pictures, but are comprehended by the other Senses, the hearing, tasting, smelling, touching; and lastly, by the minde and reason: and moreover, well neer all Nouns, Verbs, and parts of Speech, as many as are contained in the whole compasse of the Latine speech, not so much as any excepted. And which things they will now more easily perceive when they retain those former things being indifferently known and taught already. For mans memory, imagination, and reason hath this peculiar, that the more Things it knowes, the more it can still further receive, and is throughly filled and satisfied with nothing. Therefore those termes of the Latine Speech which are yet remaining of Things Invisible, Verbs and Nouns may be collected into Sentences, that are brief, and comprehended in few words, so as the Sentences be perspicuous, and suited to the capacity and benefit of this age, and that the beginning be made alwayes from those which are more easie, and let not any word at all of the Latine Tongue of those Things especially which are more known, and occur more often, be left untouched. And these Sentences may be chosen with accurate judgement out of *Forma Romanum*, or the Promptuary of the Latine Tongue, or rather out of the very Authors of the Latine Tongue, so as in them maybe seen not onely all variety of Genders, Cases, Tenses,

Moods, Persons; but also that all the Rules of the *Syntax* may be touched, and that there may be propounded a true, lively, and genuine Grammar in brief, perspicuous and pleasant examples, not that bastard and adulterate one in precepts and termes of Arts, of which childrens age is not yet capable. And by which examples, by which use and exercise, if the Latine Tongue can be learned in two, or surely, three years space, to what end shall we sweat and toil ten, twelve or more years? For the most certain, and most ready course of learning any Tongue is by Use, and Exercise, and by Examples. Hard, troublesome, harsh, unpleasant, and hindred with infinite difficulties is the way of learning by Precepts. Now there's no reason that any one should suspect that these kinde of Books, in which all these Sentences, wherein the parts of the Latine Tongue are to be conteined, should be orderly digested, are not to be procured or got without very great charges, and huge difficulties. Truly, if there were onely just and due rewards appointed for this businesse, whereof I have spoken, by those who can, and even indeed ought: such a Book might perhaps sooner then one would think be provided and produced, in which all those things might be conteined in order, which might be sufficient for this matter. And in delivering which things, if Masters would go before with that faithfulnesse and diligence, which is meet; and in rendering which, if their Scholars would but follow, they might by and by be admitted to read, hear, and interpret with some benefit the Authours of the Latine Tongue. And these things at length being taught and perceived, Children may be exercised in the stile of Latine speech both in speaking and writing. For this should not be done hitherto, because it could not be done well. Nor indeed should boyes be driven rashly to speak and write Latine by their own proper wit and invention without any aid or help, before that they have got themselves, by these meanes which I have spoken of, the use of this kinde of Latine speech, and from such Things which they have not as yet conceived, or which being conceived, they have not as yet brought to maturity, there will arise ἠλιτόμηνοι τόκοι, slender issues, and nothing but Germanismes, Solœcismes, Barbarismes, aborts, disgraces, discredits, and basenesses of the Latine speech. Now such a Book may be made without either great labour or cost, in which all things may be contained which are hereto required, and which may be used as common & general in all Schools, and which might be as the Portal & gate of the Latine speech

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consisting, as hath been said, of brief and perspicuous Sentences, which Children age may not onely comprehend, but also comprehend with a certain pleasure and willingnesse of minde. Now in collecting these Sentences, this paines, which I have so often mentioned, is chiefly to be taken, that they be not onely brief, but also Latine, and taken onely out of every the best Roman Authors, who have writ in Prose or Verse, Orators and Poets, and that the beginning be made alwayes from those which are most easie and perspicuous. Which thing in reason will bestow that good and benefit upon the learners, which will profit them all the time of their life, and be a commendation and ornament to them, so as from thence they may contract to themselves a fair, neat, ingenuous, pure and easie Latine stile; not an obscure, intricate, crooked, perplexed and uneven one, and such as the most of the younger sort contract to themselves through the fault of their first and bad teaching, while they are under their base Masters commanded to draw at their own skill and discretion the liquor of the Latine Tongue out of impure rivulets and cisterns. And for the collecting easily, and without any great toil these which I have spoke of, brief and perspicuous Sentences, in which well nigh all the parts, voices, words, nouns, verbs and termes of the Latine Tongue are comprehended and conteined, there is indeed a very large field set open. Hither may be referred Theological Aphorismes, and brief and notable Sentences taken out of either Testament, and that out of the best and Latine version such as these out of the Old: *Creavit Deus hominem ad imaginem suam*, God created man after his own image; *Non est bonum hominem esse solum*, It is not good for man to be alone; *Pulvis es, & in pulverem reverteris*, Dust thou art, and into dust thou shalt return. Out of the New: *Deum ex Ægypto vocavit filium suum*, God called his Son out of Egypt; *Mortui sunt qui petebant animam pueri, &c.* They are dead who sought the childes life, &c. Of which like Sentences there is very fair and most clear plenty in the History of the Gospel, and in the Epistles of the Apostle *Paul*. Also the Histories of the Old and New Testament reduced in a few words into a concise and perspicuous Sentence: As *Deus die septimo quievit ab omni opere suo*, God rested the seventh day from all his work; *Deus condidit Evam è costa viri Adami, &c.*, God made *Eve* out of the man *Adams* rib, &c. Also out of the New: *Magi ab Oriente venerunt Hierosolymam*, Wise men came from the East to Jerusalem; *Magi obtulerunt Christo nato aurum, thus, & myrrham,*

& myrrham, The wise men offered Christ when he was born, gold, frankincense and myrrhe, &c. Likewise the excellent Sentences of the Fathers; as, *Latet ultimus dies, ut observetur omnis dies*, The last day is conceal'd, that every day may be observ'd; *Ecclesiæ arma sunt preces & lachryme*, The Churches weapons are prayers and teares; *Maledictus qui florem juventutis Diabolo, fecem Senectutis Deo consecrat*, Curs'd is he who consecrates the flower of his youth to the Devil, and the dregs of old age to God. And such other like. Also brief and witty common Sentences; *Sustine & abstine*, Bear and forbear; *Ferendum & sperandum*, We must endure and hope; *Patior ut potiar*, I sustain to obtain. Likewise out of Latine Authors, *Quò se fortuna, eodem favor hominum inclinat*, The favour of men inclines the same way which Fortune doth; *Vita sine literis mors est*, An illiterate life is no other then death; *Nemo nisi à seipso læditur*, Every ones mischief is from himself; *Unusquisque suæ fortunæ faber est*, Every one's the contriver of his own fortune; *Qui vult dicere quæ vult, audiet quæ non vult*, He who speaks what he will, shall hear what he would not; *Famam multi, conscientiam pauci verentur*, Many fear fame, few conscience; *Sic vive cum hominibus tanquam Deus videat, sic loquere cum Deo tanquam homines audiant*, Live so with men as God saw thee, speak so with God as men heard thee; *Altissima flumina minimo labuntur sono*, The deepest river makes the least noise. Also all the most choice and memorable verses out of the Poets, as *Hemistichs*, *Omne solum forti Patria est*, Each soil is the valiant mans Countrey; *Non omnis fert omnia tellus*, No ground brings forth all things; *Non omnia possumus omnes*, There's none good at every thing; *Nocet empta dolore voluptas*, We like not pleasure which is bought with grief. And *Hexameters*; *Quid juvat aspectus, si non concedatur usus?* To what end is the view without the use? *Percunctatorem fugito, nam garrulus idem est*, Avoid a medler, for he loves to prate. And a thousand others. Also in other kindes of Verses; *Non si male nunc, & olim sic erit*, Though it may go ill now, it shal not do so still; *Quem dies vidit veniens superbum, Hunc dies vidit fugiens jacentem*, He whom the morning did survey in pride, The evening groveling on the ground espi'd. Also all the choice ones of *Mimus*; *Ab alio expectes, alteri quod feceris*, That which thou doest to one, expect that from another. There may be likewise other Sentences added taken out of the common life of men, yet with such choice are they to be made use of, that they be both Latine, and withall easie. As, *Recte faciendo neminem timeas*,

timetur, Do well and fear no body; *Sola miseria caret invidiâ*, Misery onely is without envy; *Ubi nullum lumen, ibi nulla umbra; ubi nulla felicitas, ibi nulla invidia*, Where there is no light, there is no shadow; where there is no felicity, there is no envy. Also the more select Proverbs; as, *Ne Hercules quidem adversus duos*, Contend not with a multitude; *Adversus solem ne loquitor*, Speak not against conscience. And innumerable others. And lest any one should think Grammar to be waved in such teaching, that shall be taught not in Precepts, but in Examples: this order may be used in disposing these, that we go through all the Declensions, Numbers, and Cases: As in the first Declension, *Dignum laude virum Musa vetat mori*, Poetry preserves a worthy man from the death of oblivion: In the Genitive case, *Vitæ summa brevis spem nos vetat inchoare longam*, The brevity of our life may check the length of our hope: In the Dative and Ablative, *Lis est cum forma magna pudicitia*, There's a great strife between beauty and chastity: In the Accusative, *Barbam video, Philosophum non video*, I see gravity, but no Philosophy. Now in chusing such as these in such plenty of Authours there can be no difficulty. We may travel through all Verbs, and their Moods, Tenses, and Persons: As, *Non amo te Numiti, nec possum dicere quare*, I do not love thee *Numicius*, nor can I give any reason why I do not; *Frustrà ploras, quod recuperare non potes*, In vain thou deplorest for that which thou canst not recover; *Bis dat qui citò dat*, He gives a thing twice who gives it quickly. And especially let such examples be selected in Verbs, in which the Preterperfect tense of the Verb may be expressed: As, *Pauci quos æquus amavit Jupiter, aut; ardens evexit ad æthera virtus*, They'r Few kinde *Jove* hath viewed with loving eyes, And ardent vertue rais'd unto the skies. We may travel through all the Rules of the *Syntax*: As in the first Rule, *Mali corvi malum ovum est*, An ill bird layes an ill egge; *Vir bonus & mala fortuna plerumq; componuntur*, A good man and bad fortune do many times go together; *Optimus animus pulcherrimus Dei cultus*, That worship of God is the best, which is performed with a good minde. Through all Genders, Numbers, and Cases. After the same manner all the other Rules may be propounded, all the precepts being removed, unlesse it be in the examples, and we may proceed through all variety of construction of the Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition, Interjection, that no kinde of plain or figurative construction may be left out. And for this use there ought not onely to

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be gathered, as hath been said, out of the Holy Scripture, and either Testament and the Authours of the Latine Tongue, all most choice Phrases of Speech, Formes and Sentences, in which may occur all the more common termes of the Latine Tongue, verbs, nouns, and words, not so much as any word left or omitted. In which, as in lively Examples, all the precepts of Grammar may be shewn, as in their use. To which aim and end let there be heaped together termes and phrases out of all matters, wherewith these Things which are any where to be met withall, in peace, or in war; in leisure, or in businesse may be expressed purely and in good Latine. Under which consideration, there may be added likewise hither the Principles of *Geometry* of a Point, of a Line, of a *Superficies*, of a Body, of an *Angle*, of a Triangle, of a Quadrat, of a *Trapezium*, being common notions and the very first foundations of *Arithmetick* and *Geometry*, which children did formerly learn in *Greece*, and which things I have experienced by very Use, that boyes with us but of seven years of age could learn by the Figures running into their eyes. There may be added the Multiplications of single Numbers in themselves, which they call the Table of *Pythagoras*, how many may be five times nine? seven times eight? nine times seven? &c. which things by brief, pleasant, and ridiculous Examples and Figures even painted, may be so exactly imprinted in the tender memory of that age, as no forgetfulnesse afterward may blot them out or abolish them in the whole time of their life. To these there should be added, and shewn to children all the circles in the Sphere, there should be shewn them in the Celestial Globe all the Signes in Heaven of the Zodiack, Northern and Southern. In the Terrestrial Globe, and in the Geographical Tables there should be shewn them all the parts of the World, and the parts of parts. Artificiall memory may likewise be added to these things handsomely; by the benefit whereof a boy of seven, or truly of eight years old may learn each Genealogy of Christ in *Matthew* & *Luke*, to rehearse it backward and forward, all the Signes in heaven, all the Names of the parts of the earth, being shewn to him in a Table or Globe, the Names of all the Roman Emperours from *Julius* to the present *Matthias*. Which memory, though it may seem to be of no great moment, for that unlesse it be oftentimes now and then after certain, and those no very long intervals of time be renued, the images being extinct, and the order of the places troubled or crossed, after a few weeks it is again extinguished and defaced:

faced: yet it may be helped afterward by other Meanes and Wayes in thoſe things, to retein whoſe Order may be thought to be worth the while, and quit for coſt, that it may be laſting, and not eaſily be obliterated.

Now here it may be demanded, in what Order ſhould theſe *Sentences* be propounded to boyes in *Schools*? And indeed the matter it ſelf and reaſon teaches us, that *Sentences* taken out of Holy *Scripture*, and the Fathers do challenge to themſelves the former place. In the *interim*, as I would have nothing in the whole Univerſity of the Latine Tongue to be baulked or over-paſſed, which may not be produc'd once or twice in the uſe of Latine ſpeech: ſo for the order, I think, we ought not to be greatly ſolicitous. For the very variety of Things, in which ſacred ſhall be put with wordly, ſweet with profitable, ſerious matters with jeſting, yet honeſt, and wholly remote from all filthineſſe and obſcenity, will ſhake off from boyes all wearieſomneſſe of learning, and will render them more prompt and expedite of thinking or ſpeaking ought concerning any buſineſſe propounded in any place and time. In which thing I ſhall nevertheleſſe willingly follow the judgements of the more learned. Yea moreover, the very uſe of this teaching and exercife, as the Miſtris of all theſe things, vvill perfectly teach, what order it may be expedient to hold.

And by this means it will come to paſſe at length, that they may be learned in all the parts, terms, nouns, verbs, words, and even in the leaſt particles of the Latine Tongue. And who in ſound reaſon can ever come to theſe, vvho after the Precepts of Grammar, in vvhich for ſo many years boyes are deteined, as it vvere in bonds and fetters, do propound at laſt ſome Author of the Latine Tongue, and in exacting of that according to the Precepts of Grammar ſtay oftentimes a year or two, and detain their *Scholars*; as for example, *Tullies* Epiſtles, *Terence*, *&c.* yet in which although Roman *Authours* of the Latine Tongue, many things, yea very many, and well near all occur which have not as yet been fitted to that age of Children. Beſides there are to be met with all in theſe onely a few termes and words, nor is there contained in them all the variety of the phraſes of the Latine ſpeech. For theſe Authors writ of ſome certain matter propounded to them, not out of that intent, that they might teach boyes in *Schools* the Roman Tongue, or that they might expreſs in theſe their writings all the variety and plenty of

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the Roman Tongue. These *Authours* when striplings or youths have in Schools scarce lightly tasted, they are by and by admitted to Arts and Faculties. And indeed many excellent things for the Latine Tongue may be learned out of these Authours, but not by Childrens age, nor in that manner and order. And hence it comes to passe, that when many in Schools have learned after a sort the Principles of Latine speech out of these *Authours* of the Latine Tongue, and afterwards scarcely or at least slightly touch other *Authours* of the Latine Tongue, but forthwith betake themselves to *Arts* and Faculties, there is that scantinesse and lack of the Latine speech in many, so as if they meet with any lesse frequent or more unusual Thing to be expressed in Latine speech, phrase, or term, which may not be found in those little *Authours*, which they have read and learned, they are quite at a stand, they scratch their head, bite the nail, and are not able to unfold themselves, or at the least they fly ridiculously to general and common, or neighbour words, which are more known, not signifying this but another thing.

I therefore am altogether of opinion, that these Exercises & Essayes be premised out of such a Book as may be called as it were *Pandects* of the Latine Tongue, before they be put to those further Exercises of writing and *Arguments*, as they call them, in which they are enjoyned to turn Dutch into Latine, and admitted to hear, and presently after to read Latine, Romane *Authours*. And these being premised, at length Latine *Authours* are to be propounded to them, yet so as they may be, without using any Dictates or Precepts explained to them in a plain and perspicuous interpretation; and so as they may be dispatched in as little a space of time as may be, that afterwards even divers others may be subjoyned. For I speak of the teaching of boyes in the Latine Tongue, not of the teaching of young men who are more advanced, to whom the exercise of Logick or Rhetorick is shewn in *Authours*, which things neither may nor ought to be propounded to boyes.

And these things touching this First Way and Course, which seems may be laid for boys and youths to learn the Latine Tongue, I have been minded to set forth briefly, being about to reserve in the mean while for another place and time many and choiser other things, which the nature of this Epistle doth not admit; If I shall understand, that these things which I have been willing to shadow forth out of a good intent, and to write with the right hand, shall not be received with the left hand, or be re-

rejected and exploded. Now concerning that other most expedite and certain Way of learning the Latine Tongue, I shall say little or nothing here. Because that although it would be in it self the least of all painful, yet it may seem rather to be wished for then to be obtained, that, what ought to have been done long since many ages ago, may in this last age of the world be excited and set afoot by some revived *Charlemain*, or Great Patron and Parent of Learning and learned men; to wit, that the Latine Tongue might be so learned, as the Greeks, Hebrews, Germanes, Vandals and Scythians learned it in former times; by going namely to *Rome*, and into *Italy*, at that time, when as yet they used it pure and Roman. That, I say, it might be learned without any native and mother-tongue, by meer Custome, Converse, and Use, with those who could speak the Latine and Roman Tongue very purely and readily. And because such a Place where they speak in this sort the Romane Tongue onely, is not found in the world, it should be provided by Art.

This Way though it would be the most expedite and certain in it self, yet far sooner and easier, and with lesse cost and provision might all things necessary for this businesse be procured, then any one will believe. If so be some Emperour or King, yea even some Prince or Magistrate in any Common-wealth, would in this age vouchsafe to light a taper or torch for the studies of Learning & the Tongues being a dying, and almost extinct, and raise and revoke from death and Hell not the Latine onely, but also the Greek and Hebrew, and other bordering Tongues, not onely so profitable and necessary for Empires, Kingdoms, Principalities, and Common-wealths, but also for the sick and already dying Church of God. Now how small a thing were it, considering this so profitable a businesse, to set up in Principalities or Kingdomes a *Cœnobium*, Colledge, or Place suitable hereunto. How small a thing were it to call forth to such places by good stipends, Worthy men, and such as are very skilful in the Latine Tongue, who should use onely the Latine Tongue, and that indeed pure and Roman, and should be compelled to this very thing by certain and severe Orders. Nor they themselves onely, but also their Servants & Attendants, and as they use to say, the Scullions in the Kitchin. I doubt not but these things are like to be taught at by many, and perhaps never to be assayed by any one, which nevertheless none can deny to be be certain and easie, but he who forswears Wit and Reason. For although it may seem to be hard and difficult to get such

Men, Servants, Ministers, and other things which may be requisite for this matter; nevertheless, if even indifferent stipends be set for each of them; yea indeed, if some who are not unfit for this purpose, shall but be able to maintain themselves, or have a lively-hood from thence, all this difficulty may be easily overcome. And there may be chosen to this purpose not onely most excellent Men, and such as are most skilful of the Roman Language, who would be Presidents, Rectors and Governours in such a place, as in some Romane Colony. But also Students accommodated and fit for that businesse, who would perform those inferiour offices. Boys and stripplings might be sent hither as into a *Forum Romanum*. Who if they were altogether ignorant of the Latine Tongue, at the first entrance the beginning thereof would be a little harder, and more time would be required to learn it, yet not above the space of two years, as I verily perswade my self. But if by such exercises and Essayes, of which I have spoken largely before, one might be brought to the first entries and portals of the Latine Tongue (which might be done within two years) one might be brought within a years space to the full Use and benefit of the Latine Speech; about ten or however eleven years of age, to that knowledge of the Latine Tongue, that one might then read Authours with profit, and then give ones minde to other Tongues, and by and by to Arts and Faculties. And it might be wished that those boyes who should be seasoned with the Fundamentalls and Principles of the Latine speech in that Way, which I have formerly explained, should be presently entertained by such a *Cœnobium* or Community, in which there might be onely the most pure use of the Latine and Romane speech, and should be exercised in it for a year or two. Yet although this later Way of which I have now begun to speak, might be sufficient for them to learn the Latine Tongue, and might within the space of two years, or not much more, dismisse one not ignorant of the Latine Speech. Nevertheless, that former Way, which consists of the Pictures of all visible Things, and of Sentences added to the same, might even here be profitably used; so that it might be dispatched by the Latine Tongue alone, to which as the one and onely Tongue this place should be consecrated, without any Dutch as Interpreter, which should be utterly banished out of this place. Now what exercises might be instituted by alternate courses in such a Roman Colony, Sacred, Serious, Sportive, and agreeable to ingenuous Children, by which they might learn to expresse

presse in the Latine or Roman speech whatsoever shall occur in all the names, terms, words, phrases and formes thereof, and in all the parts of a Mans life, and concerning what matters of humane life they might explicate the meaning of the minde in pure Latine Language, I do not adde here. Well near all those things which may seem to absolve this whole businesse, have been meditated by me long since, and might be set out, if God should by any hap vouchsafe to excite a King, Prince, or Magistrate, by whom he might deign to begin and compleat a Work so laudable and profitable to Mankinde, & in it to the distressed Church of God, and all the parts of the Common-wealth, and of mens whole life; ἀλλὰ ταυτὰ τὴν ὠχαί: but these are but wishes. Indeed I am confident by Gods grace, and verily perswaded of this; if such a Romane Colonie, as I may term it, were set up, that the Roman Tongue might be learned in it, no lesse quickly, and perhaps no lesse certainly and fully, then formerly in the midst of *Suburra* or *Forum Romanum*. For as they who came out of *Greece* or *Palestine*, or other parts of the world unto *Rome* to learn the Latine Tongue might there forthwith by Custome and daily Use learn as much as could be to expresse and utter vulgar Things, and such as occur daily in common life: neverthelesse, there did not occur there all the parts of a mans other life to be expressed in their termes, formes, and Roman phrases. But all these things might by some certain exercises appointed hereunto, be learned in such a Colony as I have spoken of more fully and copiously. That so there might after two or at the most three years, be sent forth, out of this Roman Colony, such as might declare promptly and readily in the Latine and Romane speech the thoughts and meditations of their minde touching all things which occur in mans life in peace or war, in vacancy or employment. But if this might be done, as by Gods help, I am verily perswaded, in a short interval of time, that ought to be reputed and taken as a matter of vantage. These things, most Illustrious Prince, I thought good by occasion of this Epistle, to expose to your Highnesse, which I could wish were such, as might not displease it, which likes onely the best! I could wish also that others would accept of them in that manner as they come from me. Whatsoever it may be, I have been willing to provide for Children that they might be brought sooner and more maturely then hitherto to those studies of wisdome, and principally, to that true and eternal wisdome Christ Jesus, who bids Children come unto him, and saith expressly, *That*

theirs is the Kingdom of Heaven. And that I might be helpful to these, I have been willing to set forth this New Edition of the New Testament, whose former part I now publish. To wit, from whence Children might learn the Latine, and straightway being striplings, the Greek Tongue. Yea, the very comparing of the Tongues will not haply be unprofitable to Divines & learned men. I have faithfully reteined the Dutch Translation of *Luther*, to which I have been forced sometimes to misplace the Greek Text; and that with this intent, that I might accommodate these things to Children. In which matter, such as are more skilful in the Greek Language shall pardon me, as also in many other things, which I could not easily avoid in this my Designe. I with reverence beseech your Illustrious Highnesse to take these things, such as they be, in good worth, and to reckon me among yours still

Datell at Rostock, Mart. 18. An. Dom. 1614.

Your most Illustrious Highnesses Reverent, and Submisse Observer

Eilhard Lubine.

THE True and Ready Way to learn the Latine Tongue: Expressed in an Answer to a *Quere*, *Whether the ordinary Way of teaching Latine by the Rules of Grammar, be the best Way for youths to learn it?* By the late Learned and Judicious Gentleman Mr. *Richard Carew* of *Anthony* in *Cornwall*.

IN my tender youth I was by my Father put to School, and so continued for nine or ten years to learn Latine according to the common teaching of ordinary Schoolmasters, by the Rules of *Lillies* Grammar. Afterward I spent three years in the University of *Oxford*, and three years more in the Middle Temple, one of our Innes of Court. From thence I was sent with mine Uncle in his Ambassage beyond the Seas, unto the King of *Poland*, whom when we came to *Dantzig*, we found to have been newly gone from thence into *Sweden*, whither also we went after him; and in this journey, wanting the native Language of those Countreys, I was often inforced to use the help of the Latine Tongue, to buy such things as we needed, and to conferre with many Persons, being often imployed by mine Uncles direction, to deliver Messages and receive Answers both to and from many great persons of the Dutch, Swedish and Polish Nations. And therein found a great defect in the want of usuall talking in former time in the Latine Tongue; because I had often occasion to call for such things, and at other times to mention such things as we did seldome or never meet with the names

of the same in our Books. After my return and short staying here I was sent by my Father into *France* with Sir *Henry Nevills* who was then Ambassadour Leiger unto *Henry* the Fourth, that there I might learn the French Tongue, which Language, though it seemed very hard to me in the beginning, because mine ignorance made me unable to distinguish one word from another, and to imagine that those people used to talk much faster then we did, in a little time, when by often-hearing their talk, I began to discern the distance of one word from another, I found they used to talk rather more deliberately then we do; and so by reading and talking, I learn'd more French in three quarters of a year then I had done Latine in above thirteen; wherein though I will not deny but the use of my Latine Grammar did something help me to make me the better apprehend the Coherence of speech, yet I have ever since conceived, upon my learning by practice, that usuall Talking, and much Writing and Reading open a surer and readier Way to attain any Tongue, then the tedious course which is used in the Latine by construing and pearsing according to the Rules of Grammar, in observing of the Number, Gender, Case, and Declension of all variable words; partly because so much time is spent in the declination of every word, according to the Formes set down in the Grammar; and partly in the over-loading of the weak wits of youths with such a multitude of ordinary Rules, and such a world of Exceptions in particular words, as are acknowledged to differ from the generall Rules, as is able to confound both the Memory and Understanding of men of years; besides, the hard gnawing of the dry bones which are able to tire their jawes, and take away the edge of their teeth, before they can break them into such pieces, as will be fit for their weak stomacks, because after the Grammar-fashion they are employed to transform them into so many several shapes, as Art can devise to turn them into, and yet all this while they gain the knowledge of the sense but of one word, whereas the Understanding of a Language, requires the knowledge of the sense of all; and by the way which I threw not onely the knowledge of many words, but of many sentences, are learn'd with delight, in giving light to the understanding, by the excellency of the Authours, which have left their Works for the bettering of the knowledge of the after-ages, by the experience of their times: And at last there is more learn'd by the practice of Reading, then there was in the long School-teaching. These and many other things have made

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me a little to look after the Naturall Course of Learning, divers Languages; and so I finde that Languages were not first devised by the Rules of Grammar, but the Rules of Grammar were framed according to the common practice of Speech, which when in many Words and Phrases the particulars differ from the generall, they make up a huge number of Exceptions. And that we finde after the tongue hath inabled boys and girles to pronounce the words they hear, a few years practice makes their tongues run nimbly away with any thing they desire to say, and as quickly apprehend what they hear, and that with lesse offence to *Priscian*, and lesse study, though sometimes by mischance they break his head, yet lesse and seldomer then great Clerks do in other Languages. Because Common Use teacheth them a speedier measure by their practice then line and levell could do. Besides, I finde a great difference in the very naturall framing of the Languages, for in our English tongue a word misplaced alters the sence exceedingly, as every one conceives the difference between a horse-mill and a mill-horse, which is not so in Latine, and the Verb in Latine is seldome joyned with the same word we do in English, and the Adjective commonly followes the Substantive, whereas we commonly put him before the same, and say (a good man) they say (a man good,) and in common talk one word serves instead of a Dictionary to help the understanding of another. By which reason mine own Father learn'd of himself by continuall Reading, the Greek, Dutch, French, Italian and Spanish Tongues, onely by Reading, without any other teaching: And it is a thing plainly observed by a multitude of persons who never learnt the Rules of Grammar, what Errors Forreigners commit, as well in mistaking their words, as in their undue pronouncing of them, and will assoon shew their Errors, as if they had been directed by Grammar. I have also conferred with many Gentlemen, who (having learn'd Grammar by Rule, and forreign Languages by roat) have likewise acknowledged, how much more they profited by practice then by precept, and likewise how much worse it sped with those who followed the Grammar Rules of those forreign Tongues, then with others who neglected them, and plied the practice of speech. I could wish therefore that, when Children are first taught the Grammar, instead of that, they were employed in much Reading and Writing, and turning their Latine Books into English, and returning the same back again into Latine; whereby they should in that wasted time of their youth,

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gain the knowledge of many good Authours which they could not have time to read, and which by their dulneſs in learning the Rules of Grammar, they are ſo tired with the difficulty thereof, that they conceive an impoſſibility ever to attain it, and ſo quit it, though they prove men of excellent Underſtanding when they come to ripeneſſe of age. And the Romans as ordinarily both men, women, and children aſſoon learn'd and ſpeak Latine, as Engliſh, French, Dutch, Welſh, and Iriſh, and all other Nations do their Native Tongues. I have likewiſe found by practice the ſame effect, but have been beaten out of it by the arrogant, ignorant, and obſtinate contradiction of too many others; as I was likewiſe hindred by that I was not able to follow it my ſelf, as I ſhould have done, neither am I ſo fooliſh as to reject Grammar, but would onely have it taught (according to the nobleneſſe thereof, as one of the ſeven Liberall Sciences) to perſons, who by ripeneſs of Underſtanding are able to comprehend the Reaſons thereof, and have known ſome apter to learn in their youth the Rules of Logick and Rhetorick, then thoſe of Grammar (though they greedily deſired it) which courſe if it were taken, I think would make many of our Engliſh Gentry prove Scholars, which by the ordinaryway could never learn it. And the help preſcribed by the Grammar Rules, how to put the Nominative Caſe before the Verb, the Accuſative after, and to joyn the Subſtantive with the Adjective; and the ordering of every word, according to our Engliſh faſhion, may be far more eaſily directed by placing figures of Number to expreſſe their order, and by this means ſcarce any who go to School, ſhall ever miſſe the writing of a good and ſwift hand, and attain ten times more knowledge by reading ſo many wiſe Authours as have left their writings for the inſtruction of poſterity, by their diligent obſervation of the meanes and fruits which ſhew men to follow good, and avoid ill Actions. And I hold it likewiſe very neceſſary for every Teacher to be as diligent in obſerving the exceeding different nature of all their Scholars, according to the diſpoſitions of their perſons and age, rather then according to their common Rules; for ſome can learn the ſame thing better at ſeven then others at fourteen; and yet thoſe at the fourteen years end will many times overtake and out-go the ſame perſons, who ſo much out-went them before. And by this way their time cannot be loſt, for I take Learning to be ordained to teach knowledge, that knowledge by practice may inable men

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by noble Actions to give glory to God, and to do as much good as they can, during the course of their whole lives.

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Phariseos Christus Pastores malos, se verò multis argumentis bonum

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comprobat Pastorem. Dissidium propterea oritur. Lapides tollentium, &

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eum prehendere cupientium manus evadit.

The True and Ready Way to learn the Latine Tongue, Practised upon the French Lord of *Montaigne*, and Recorded in his *Essayes*, *Lib. 1. Cap. 25. Pag. 84.*

THe Athenians (as *Plato* averreth) have for their part great care to be fluent and eloquent in their speech; The Lacedemonians endevour to be short and compendious; And those of *Creet* labour more to be plentifull in conceits, then in language. And these are the best. *Zeno* was wont to say, *That he had two sorts of disciples; the one he called* φιλολογους *curious to learne things*, and those weare his darlings, the other he terme λογοφίλους who respected nothing more then the language. Yet can no man say, but that to speak well, is most gratious and commendable, but not so excellent as some make it: and I am grieved to see how we imploy most part of our time about that onely. I would first know mine owne tongue perfectly, then my neighbours with whom I have most commerce. I must needs acknowledge, that the Greeke and Latine tongues, are great ornaments in a Gentleman, but they are purchased at over-high a rate. Vse it who list, I will tell you how they may be gotten better cheap, and much sooner then is ordinarily vsed, which was tried in my selfe. My late Father, having by all the meanes and industrie, that is possible for man, sought amongst the wisest, and men of best vnderstanding, to find a most exquisite and readie way of teaching, being advised of the inconveniencies then in use, was given to understand, that the lingring while, and best part of our youth, that we imploy in learning the tongues, which cost

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them nothing, is the onely cause we can never attain to that absolute perfection of skill and knowledg of the Greeks & Romanes. I do not believe that to be the onely cause. But so it is, the expedient my Father found out, was this, that being yet at ource, & before the first loosing of my tongue, I was delivered to a Germaine (who died since, a most excellent Phisitian in *France*) he being then altogether ignorant of the French tongue, but exquisitely readie and skilfull in the Latine. This man, whom my Father had sent for of purpose, and to whome he gave very great entertainment, had me continually in his armes, and was mine onely overseer. There were also joined unto him two of his countrimen, but not so learned; whose charge was to attend, and now and then to play with me; and all these together did never entertain me with other then the Latine tongue. As for others of his household, it was an inviolable rule, that neither himselfe, nor my mother, nor man, nor maid servant, were suffered to speake one word in my companie, except such Latine words, as every one had learned to chat and pratle with me. It were strange to tell how every one in the house profited therein. My Father and my Mother learned so much Latine, that for a neede they could understand it, when they heard it spoken, even so did all the household servants, namely such as were neerest and most about me. To be short, we were all so Latinized, that the townes round about us had their share of it; insomuch as even at this day, many Latine names both of workmen and of their tooles, are yet in use among them. And as for my selfe, I was about six years old, & could understand no more French or Perigordine, then Arabike, and that with out art, without books, rules or grammer, without whipping or whining. I had gotten as pure a Latine tongue as my Master could speake; the rather because I could neither mingle or confound the same with other tongues. If for an Essay they would give me a Theame, whereas the fashion in Colledges is, to give it in French, I had it in bad Latine, to reduce the same into good. And *Nicholas Grucchi*, who hath written, *De comitiis Romanorum*; *William Guerenti*, who hath commented *Aristotle*: *George Buchanen*, that famous Scottish Poet, and *Marke-Antonie Muret*, whom (while he lived) both *France* and *Italie* to this day, acknowledge to have been the best Orator (all which have been my familiar tutors) have often told me, that in mine infancy I had the Latine tongue so ready and so perfect, that themselves feared to take me in hand. And *Buchanen*, whom afterward I saw attending on the Marshall of *Brissacke*, told me, he was about to write a Treatise of

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the Institution of Children, and that he took the modell and pattern from mine: for at that time he had the charge and bringing up of the young Earl of *Brissack*, whom since we have seen prove so worthy and so valiant a Captain. As for the Greek, wherein I have but small understanding, my Father purposed to make me learn it by art; But by new and unaccustomed meanes, that is, by way of recreation and exercise. We did toss our declinations and conjugations to and fro, as they do, who by way of a certain game at Tables learn both *Arithmetick* and *Geometry*. For amongst other things he had especially been perswaded to make me tast and apprehend the fruits of Duty and Science by an unforced kinde of will, and of mine own choice; and without any compulsion or rigour to bring me up in all mildenesse and liberty; yea, with such kinde of superstition, that, whereas some are of opinion, that suddenly to awaken young children, and as it were by violence to startle and fright them out of their dead sleep in a morning, (wherein they are more heavy and deeper plunged then we) doth greatly trouble and distemper their braines, he would every morning cause me to be awakened by the sound of some Instrument; and I was never without a servant who to that purpose attended upon me. This example may serve to judge of the rest; as also to commend the judgement and tender affection of so careful and loving a father, who is not to be blamed though he reaped not the fruits answerable to his exquisite toil, and painful manuring. Two things hindered the same; first, the barrennesse and unfit soil: for howbeit I were of a sound and strong constitution, and of a tractable and yielding condition, yet was I so heavy, so sluggish, and so dull, that I could not be rouzed (yea were it to go to play) from out mine idle drowzinesse. What I saw, I saw it perfectly; and under this heavy, and as it were, Lethe-complexion did I breed hardie imaginations, and opinions far above my years: My spirit was very slow, and would go no further then it was led by others; my apprehension blockish, my invention poor; and besides, I had a marvellous defect in my weak memory: it is therefore no wonder, if my father could never bring me to any perfection. Secondly, as those that in some dangerous sicknesse moved with a kinde of hopefull and greedy desire of perfect health again, give ear to every Leache or Empirick, and follow all counsels, the good man being exceedingly fearfull to commit any oversight in a matter he took so to heart, suffered himself at last to be led away by the

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common opinion, which like unto the Cranes followeth ever those that go before, and yielded to custome: Having those no longer about him that had given him his first directions, and which they had brought out of *Italie*. Being but six years old, I was sent to the Colledge of *Guienne* then most flourishing and reputed the best in *France*, wherein it is impossible to adde any thing to the great care he had, both to chuse the best and most sufficient Masters that could be found to read unto me, as also for all other circumstances pertaining to my education, wherein contrary to usuall customes of Colledges, he observed many particular rules. But so it is, it was ever a Colledge. My Latine Tongue was forthwith corrupted, whereof by reason of discontinuance, I afterward lost all manner of use: which new kinde of institution stood me in no other stead, but that at my first admittance, it made me to over-skip some of the lower formes, and to be placed in the highest. For at thirteen years of age, that I left the Colledge, I had read over the whole course of Philosophy, (as they call it) but with so small profit, that I can now make no account of it. The first taste or feeling I had of Books was of the pleasure I took in reading the fables of *Ovids* Metamorphosies; for being but seven or eight years old, I would steal and sequester my self from all other delights, onely to read them: Forsomuch as the tongue wherein they were written was to me naturall; and it was the easiest book I knew, and by reason of the matter therein contained, most agreeing with my young age. For of King *Arthur*, of *Lancelot du Lake*, of *Amadis*, of *Mont*, of *Burdeaux*, and such idle time-consuming, and wit-besotting stuff of Books, wherein youth doth commonly ammuse it self, I was not so much as acquainted with their names, and to this day know not their bodies, nor what they contain: So exact was my Discipline, &c.

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